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A Journal of Psychical, Occult, and Mystical Research.

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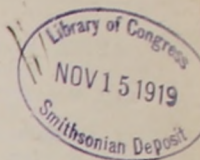
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NOTES BY THE WAY.

When anyone told Andrew Lang that some particular psychic phenomenon could be duplicated by some conjuring trick, involving the use of certain chemicals, which would have such and such an effect, he would drily ask his informant if he had actually verified his statement by personal experiment. As the explanation was usually merely a glib theory, repeated parrot-like from something the theorist had heard or read, the unexpected challenge usually reduced the objector to confusion. It was not that Lang was a partisan of psychic research. He was little more than a detached observer as far as his public attitude was concerned, but he was very impartial. Keenly critical, he was as impatient of random assertions on the one side as on the other.

We recalled this habit of Andrew Lang when, turning the pages of G. H. Lewes' "Principles of Success in Literature," lately, we came on the following passage:—

The man who first saw an acid redden a vegetable blue had something to communicate. . . . Every sincere man can determine for himself whether he has any authentic tidings to communicate, and although no man can hope to discover much that is actually new, he ought to assure himself that even what is old in his work has been authenticated by his own experience. He should not even speak of acids reddening vegetable blues upon mere hearsay, unless he is speaking figuratively. All his facts should have been verified by himself, all his ideas should have been thought by himself. In proportion to the fulfilment of this condition will be his success: in proportion to its non-fulfilment his failure.

An excellent piece of advice, especially in connection with psychic theory and practice.

F.R.S., in allusion to the recent great strike, sends us a communication claiming to come from a famous Continental reformer, who passed from earth some years ago in tragic circumstances. Our correspondent tells us that it was received at the time of the great railway strike before the war. It was directed to an eminent labour leader, of whom the communicator wrote:—

He must lead, as he led thirty odd years ago. He must now break down the selfish side of the individualistic consciousness which he has sacrificed so much to create during the last thirty-five years. He must make a bold and determined stand for social sanity, for sane socialisation—not tyranny of a class but the subordination of individuals and classes to the highest welfare of the whole. He must teach his followers the truth. He must help his disciples to discover the lies concealed in half-truths. He must point out that social sanity is only to be found along the same lines as organic sanity, when all factors and functions are directed to the welfare of the organic whole.

The time for the teaching of partial truths in the supposed interests of the truth has gone for ever. It never had

any true function in the right evolution of humanity and is now hopelessly discredited, having culminated in the world-disaster of universal unrest and chaos.

The message continues on an inspiring note:—

Humanity's sickness is not unto death. It is the innate wholeness of humanity that has led to this outbreak, and if those on the hill-tops of vision do their duty, then will mankind enter the path leading to harmony, peace and prosperity.

The service of each, in the interest of all, "in honour preferring one another," in the family, the community, the State, the world—this is the new gospel of humanity, this is the only hope for the salvation of men from falling back into the abysses of the barbarism from which a few only have finally emerged, and which, but for the wise leadership of these few, must re-engulf humanity.

Wherever it came from it is excellent good sense, and well worthy of reproduction here.

TWO DREAMS OF A WRECK.

Sir Edward Cooper related in the "Weekly Dispatch" of October 19th the story of a man who was so impressed by a dream of the wreck of the *Queen Elizabeth*, a ship sailing from India for Britain, that he reinsured his goods in the ship at Lloyd's. In the following issue of the same paper (October 26th) there appeared another extraordinary account of a dream concerning the same vessel.

Mr. J. J. Pearson, of 19, Palatine-road, Stoke Newington, wrote:—

"Sir Edward Cooper's story filled me with amazement. I was in Calcutta in 1884, and had the offer of a passage home in the *Queen Elizabeth* in return for my medical services. This was made to me after dinner, and I promised to call upon the commander the next morning.

"That night I had a most vivid dream of a vessel at sea and in distress, evidently settling down and with the crew running about her decks as if overtaken by some great disaster. I noted carefully the details of the vessel, feeling sure that I should know her again anywhere.

"Next morning I took a gharry and went to call upon the master of the *Queen Elizabeth*, then lying off Princep's Ghaut. No sooner did I set eyes upon her than I recognised the vessel of my midnight vision.

"Needless to say, I did not sail in that ship, else I would not now have been able to pen this letter.

"She left the Sand Heads a day or two after with another surgeon on board, and never reached her destination. I have been informed that all her unfortunate crew perished."

THE WAR AND ITS LESSONS ON LIBERTY.—The above congenial theme drew from Mrs. Besant in her closing lecture at the Queen's Hall on Sunday morning such eloquence and fire as have not been shown on the former occasions. As an apostle of liberty of thought Mrs. Besant has made her reputation from the early years on the freethought platform to the days of ostracism by her former admirers, when she became a student of occultism. Again, with the weight of years upon her, she thundered forth the same message, that peerless liberty, which inquisitions, martyrdom, or cynicism fails to keep permanently under, is the thing best worth striving for, that without that perpetual struggle man comes to a standstill. Some strong words dropped from her lips as to the "intellectual slavery" in which Western religion has held and would hold the people. Her remarks emphasised the point of view of the Rev. Tyssul Davis in the last issue of *LIGHT*, and Mrs. Besant's message seemed to me to be a call to the young men and women to retake for themselves right liberty of thought and action, finding its outlet in loyalty and service to the State. A fine plea for voluntary renunciation by those overloaded with this world's goods, and a dedication to a life of service to the community closed the address. "I am among you as one that serveth," was the keynote of a rightly built future, for which she looked chiefly to Britain as a land which, not downtrodden herself, could rightly promulgate new and true aspects of liberty.—B.

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NOTES BY THE WAY.

When anyone told Andrew Lang that some particular psychic phenomenon could be duplicated by some conjuring trick, involving the use of certain chemicals, which would have such and such an effect, he would drily ask his informant if he had actually verified his statement by personal experiment. As the explanation was usually merely a glib theory, repeated parrot-like from something the theorist had heard or read, the unexpected challenge usually reduced the objector to confusion. It was not that Lang was a partisan of psychic research. He was little more than a detached observer as far as his public attitude was concerned, but he was very impartial. Keenly critical, he was as impatient of random assertions on the one side as on the other.

We recalled this habit of Andrew Lang when, turning the pages of G. H. Lewes' "Principles of Success in Literature," lately, we came on the following passage:—

The man who first saw an acid redden a vegetable blue had something to communicate. Every sincere man can determine for himself whether he has any authentic tidings to communicate, and although no man can hope to discover much that is actually new, he ought to assure himself that even what is old in his work has been authenticated by his own experience. He should not even speak of acids reddening vegetable blues upon mere hearsay, unless he is speaking figuratively. All his facts should have been verified by himself, all his ideas should have been thought by himself. In proportion to the fulfilment of this condition will be his success: in proportion to its non-fulfilment his failure.

An excellent piece of advice, especially in connection with psychic theory and practice.

F.R.S., in allusion to the recent great strike, sends us a communication claiming to come from a famous Continental reformer, who passed from earth some years ago in tragic circumstances. Our correspondent tells us that it was received at the time of the great railway strike before the war. It was directed to an eminent labour leader, of whom the communicator wrote:—

He must lead, as he led thirty odd years ago. He must now break down the selfish side of the individualistic consciousness which he has sacrificed so much to create during the last thirty-five years. He must make a bold and determined stand for social sanity, for sane socialisation—not tyranny of a class but the subordination of individuals and classes to the highest welfare of the whole. He must teach his followers the truth. He must help his disciples to discover the lies concealed in half-truths. He must point out that social sanity is only to be found along the same lines as organic sanity, when all factors and functions are directed to the welfare of the organic whole.

The time for the teaching of partial truths in the supposed interests of the truth has gone for ever. It never had

any true function in the right evolution of humanity and is now hopelessly discredited, having culminated in the world-disaster of universal unrest and chaos.

The message continues on an inspiring note:—

Humanity's sickness is not unto death. It is the innate wholeness of humanity that has led to this outbreak, and if those on the hill-tops of vision do their duty, then will mankind enter the path leading to harmony, peace and prosperity.

The service of each, in the interest of all, "in honour preferring one another," in the family, the community, the State, the world—this is the new gospel of humanity, this is the only hope for the salvation of men from falling back into the abysses of the barbarism from which a few only have finally emerged, and which, but for the wise leadership of these few, must re-engulf humanity.

Wherever it came from it is excellent good sense, and well worthy of reproduction here.

TWO DREAMS OF A WRECK.

Sir Edward Cooper related in the "Weekly Dispatch" of October 19th the story of a man who was so impressed by a dream of the wreck of the *Queen Elizabeth*, a ship sailing from India for Britain, that he reinsured his goods in the ship at Lloyd's. In the following issue of the same paper (October 26th) there appeared another extraordinary account of a dream concerning the same vessel.

Mr. J. J. Pearson, of 19, Palatine-road, Stoke Newington, wrote:—

"Sir Edward Cooper's story filled me with amazement. I was in Calcutta in 1884, and had the offer of a passage home in the *Queen Elizabeth* in return for my medical services. This was made to me after dinner, and I promised to call upon the commander the next morning.

"That night I had a most vivid dream of a vessel at sea and in distress, evidently settling down and with the crew running about her decks as if overtaken by some great disaster. I noted carefully the details of the vessel, feeling sure that I should know her again anywhere.

"Next morning I took a gharry and went to call upon the master of the *Queen Elizabeth*, then lying off Princep's Ghaut. No sooner did I set eyes upon her than I recognised the vessel of my midnight vision.

"Needless to say, I did not sail in that ship, else I would not now have been able to pen this letter.

"She left the Sand Heads a day or two after with another surgeon on board, and never reached her destination. I have been informed that all her unfortunate crew perished."

THE WAR AND ITS LESSONS ON LIBERTY.—The above congenial theme drew from Mrs. Besant in her closing lecture at the Queen's Hall on Sunday morning such eloquence and fire as have not been shown on the former occasions. As an apostle of liberty of thought Mrs. Besant has made her reputation from the early years on the freethought platform to the days of ostracism by her former admirers, when she became a student of occultism. Again, with the weight of years upon her, she thundered forth the same message, that peerless liberty, which inquisitions, martyrdom, or cynicism fails to keep permanently under, is the thing best worth striving for, that without that perpetual struggle man comes to a standstill. Some strong words dropped from her lips as to the "intellectual slavery" in which Western religion has held and would hold the people. Her remarks emphasised the point of view of the Rev. Tyssul Davis in the last issue of *Light*, and Mrs. Besant's message seemed to me to be a call to the young men and women to retake for themselves right liberty of thought and action, finding its outlet in loyalty and service to the State. A fine plea for voluntary renunciation by those overloaded with this world's goods, and a dedication to a life of service to the community closed the address. "I am among you as one that serveth," was the keynote of a rightly built future, for which she looked chiefly to Britain as a land which, not downtrodden herself, could rightly promulgate new and true aspects of liberty.—B.

SPIRITUALISM AND ORTHODOXY.

A REJOINDER TO CHURCH CONGRESS CRITICISM.

BY THE REV. TYSSUL DAVIS, B.A. (of the Theistic Church).

(Continued from page 342.)

Why especially should you keep to these pretences when in the communications so abundantly given in recent years very emphatic condemnation of having been misled by the false teaching of parson and priest has been received from those who have passed over? The dead have protested against the gratuitous falseness of those who set themselves up as experts in religion, as preparers of the way of life, as teachers of the right mode of living and dying. They are either ignorant or they deliberately delude. If ignorant, why not make use of the available knowledge?

The Church Congress discussion on Spiritualism demonstrates that the clergy can offer no guidance. They can only cavil at the evidence furnished by Spiritualists. The Dean of Manchester complained that the heaven which appeared in the communications of the late Mr. Stainton Moses was the heaven of the Oxford Movement, whereas the heaven which was portrayed in the "Raymond" communications was the heaven of modern theological liberalism. What is the heaven of Anglican theology? A place from which all the interesting people are shut out, but where the elect predestined before the foundations of the world were laid, delivered from the curse and damnation that have befallen the vast hosts of humanity, enjoy everlasting felicity. What it consists of, nobody knows; the only item of description set down referring to sitting down. Even incumbents, I fancy, will weary of sitting down through the long ages to a perennial feast of Church Congresses.

There is a little more sense in the poet Russell Lowell's conviction, expressed in his elegy on the death of Dr. Channing; that service is still possible, helpful ministry is still possible, in the after life.

"Thou art not idle, in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what it dreamed of here
Is all the crown and glory that it asks."

The Dean of St. Paul's warned Churchmen against the pitiable revival of necromancy in which many desolate and bleeding hearts have sought a spurious satisfaction. Then why does not the Church provide a better thing to supply this deep need of the desolate? Canon McClure declared that something better was offered, infinitely more solacing than Spiritualism; and what is that? The Apostolic doctrine of the Communion of Saints! But the question is, do the Church leaders commune with the saints? These saints dwell in heaven and could tell them all about it; do they do so? Spiritualism at least offers something better than a mere doctrine. However imperfect the means, however beset by perils, it offers a means of communication between the bereaved and their beloved dead. And the test of the efficacy of their service is found in the happiness and good cheer of those whom it has relieved from the gloom and desolation to which the Church has abandoned them. The Rev. J. A. V. Magee, who is the son of an Archbishop, said he had seen a woman stark, staring mad under the influence of "planchette"; he had heard of cases of obsession. Mr. Magee is in the line of Apostolic succession; and what were the Apostles commissioned to do? To heal men afflicted with divers diseases, to cast out evil spirits. Why don't the successors of the Apostles perform their evident duties? Is it possible they have affinities with the clerics of another day of whom it is said: "Woe unto you! for ye take away the key of knowledge; ye enter not in yourselves, and them that are entering, ye hinder."

Why do they hinder? What is the real source of the prejudice that the Church entertains against communication with the dead? It is due to the tradition inherited from the Jewish Church. The inhibitions contained in the Old Testament naturally weigh with all those who have been brought up in the belief that those writings are in a special sense the word of God. Parts of those writings condemn the practices of Spiritualists, and thus bear indirect witness to their antiquity. In the Book of Deuteronomy it is forbidden to use divination, to be a consulter with a familiar spirit (otherwise a control), to be a wizard, or a necromancer. And in the Second Book of Kings (xxiii. 24) it is related how Josiah, the King of Judah, put away them that had familiar spirits in order that he might perform the words of the law which were written in the book that Hilkiah, the priest, found in the house of the Lord.

What is this law that was found in the house of the Lord? The answer reveals one of the most colossal frauds that have ever been perpetrated on the trust of the pious. In order to bring about certain "reforms" in the psychical and ceremonial practices of the Hebrews of his day, Hilkiah announced that in the repairing of the Temple he had found an ancient writing, a book of the Covenant which condemned those practices. He persuaded the King and the elders of Judah and of Jerusalem that this was a genuine authentic divine ordinance, that it was received directly by Moses from their God, Jahveh. And all the time he kept the secret that the thing was written by himself with

the help of some prophets. It was a piece of shameless forgery. It is not good enough to say, as the apologists do: "In their eyes it would be no immoral deceit in placing the new code-book as a whole in the mouth of Moses." For he not only deluded the people of his own day. The delusion has been perpetuated. There are people even at this day who accept that code, the present Book of Deuteronomy, as the word of God delivered unto Moses. In the year 621 B.C. when this vast pretence was first promulgated, it brought about the death of "all sorcerers, wizards, and spirit-mongers." But this was only the first fruits. It prepared the way for the priestly code which contained the injunction that a witch should not be suffered to live and has brought about the death of hundreds of thousands. Benedict Carpzov alone (1595-1666) passed sentence on 20,000 victims. Altogether several millions of people are computed to have been done to death as a result of a divine command which we have seen to have been concocted by a pious priest for the good of mankind. But though the last trial for witchcraft in this country was in 1712, the spirit that moved the old trials is far from being dead. So immortally resistant is human credulity. And it is men who pass off these ancient forgeries as genuine who come to you and twit Spiritualists with fraud and folly.

Well, if it is a choice between two kinds of fraud, which is to be preferred? The fraud that has wrought havoc and death to innumerable innocent people, or the fraud that has brought consolation and light to the bereaved in all ages? The fraud that carries injustice and murder in its train or the fraud that leaves hope where there was despair, and illumines the darkness where Rachel sits weeping, and will not be comforted?

And are you going to be frightened back into orthodoxy because a London clergyman threatens to spend the rest of his life in condemning Spiritualism and warning people against it unless you agree with him in his theology? Here is the revelation of a new code of ethics. Here is a moralist who declares Spiritualism to be true. But he also declares his intention to condemn this truth and warn people against this truth. His love of the truth is conditional. If you will accept his interpretation of the Catholic faith he will graciously condescend to teach the truth; but if not he will condemn it. A particular offence is that you sing a well-known hymn to the words "Angels of wisdom" instead of "Angels of Jesus." To what a pass has the Catholic faith brought a man when he resents the angels of wisdom, and regards as intolerable that the Spiritualistic movement should be identified with Theism? Will the dear man have it identified with the opposite, with unwisdom and atheism? The loss of a believer who has taken the vow of self-denial to condemn his own belief is one that may be hard to bear, but as you have borne heavier burdens in the past, it is probable that you will survive this more recent blow. And to cheer your sorrowing spirits, and to bring laughter back to your depressed spirits, you have only to read the report of the Church Congress.

Spiritualism has endured too much at the hands of the Church to permit itself to be fettered again by the dogmas of the Church, and so far nothing has transpired to weaken the force of that religious faith in the Goodness of God, and the progressive nature of His revelation—through all the prophets—that simple Theism, in which Stainton Moses left enshrined the new revelation of our own time, how death is swallowed up in victory. (Applause.)

Among the questions addressed to Mr. Davis at the close was one concerning his reasons for regarding the book of Deuteronomy as a pious fraud. In reply he said that we had in the first place the evidence of Biblical scholars and critics, the results of whose long-continued researches had led them to that conclusion. Then we had the fact that before the year 621 B.C. nothing was known of the book of Deuteronomy, whereas if the tradition was true that it was composed by Moses some report of it would surely have been handed down. Again we had the evidence in the Old Testament of certain rites and religious practices forbidden in Deuteronomy having been performed for centuries without incurring any disapproval.

There were bull-emblems at Bethel and Dan. The ephod was in use, a plated image of Yahveh. Teraphim (figures of tutelary gods in human form) were admitted by David into his own house. King Manasseh (686-641 A.C.) used soothsayers and divinations and appointed workers with familiar spirits. The prophets protested against these things, but not on the ground of their violating a written Mosaic code—rather because they violated the strict worship of God as the only worthy object of reverence. It is therefore concluded that the prophets collaborated with Hilkiah, the chief priest, in the reform that seemed so necessary. To set this book of exhortation and law suitable to the needs of the age in the framework of fictitious antiquity did not strike them as immoral. Jeremiah, however, in disappointment with the results dubs it a falsehood. "How do ye say, we are wise, and the Law of the Lord is with us? Behold, the false pen of the scribes hath wrought falsely" (Jer. viii. 8); in other terms, a pious fraud, a forgery.

One of the acts resulting from its supposed discovery was the removal of the sanctuaries of Yahveh scattered about the country. If one could imagine the Archbishop of

Canterbury suddenly finding that the people of this country ought only to worship at Westminster Abbey one would have an idea of what happened. No wonder that in his astonishment and concern the king rent his clothes. There were some ancient and some beautiful things enshrined in the book—as, for instance, the blessing of Moses, unless it is post-exilic as some critics believe. Thus the high priest, Hilkiah, through this pious fraud, was able by the force of his personality, to bring about what he regarded as a great reform.

On the proposal of Mrs. McKenzie, seconded by Mr. Eagle, a cordial vote of thanks was passed to Mr. Davis for his interesting lecture.

THE DREAM OF LIFE.

By F. C. CONSTABLE, M.A.

The reflections on death in the opening "Note by the Way" in *LIGHT* of the 4th ult. appear to me to be on the whole not only admirably expressed but sound in reasoning. I object merely to the statement: "His new world has revealed itself to him as a substantial [solid and tangible] reality." This I deny. All that is substantial, in ordinary parlance, has some relation to matter, and matter is no more than the plaything of mind: it is no more, possibly, than the unconscious.

Even embodied as we now are, life is but a dream. And this is easily proved—for all who choose to use thought. Very many refuse to use thought, relying dogmatically on preconceived ideas.

Consider what we term our objective (material) universe. We find we know nothing at all about it as a thing in itself. We but dream relations about it as an unknown thing. No one of us can think any object, from himself as an object to the most ordinary chair as an object. All any one of us can do is to think *about* himself or a chair or any other object. For we do not use objects for any process of thought; we use ideas of objects. And these ideas give us only the likenesses and unlikenesses, of the object we are thinking about, to other objects. It is commonplace to say knowledge is relative and exists between limits of contradiction. Ideas give us relations, and only relations, for thought. Why? Because, for thought, we can only use ideas of objects (not objects themselves) and ideas are relative. I term them myself "relations of distinction." They represent the House of Lords of our bodily constitution! We dream about the unknown.

I think I have in "Myself and Dreams" gone a little way to reconcile the philosophy of Kant and Berkeley. What to us is "the substantial" but the unconscious? Is matter more than the plaything of thought? Does not our undying interest in matter result from our constant struggle to learn something about a thing of which we are purely ignorant? But my thought is trespassing on the prairie dominion of imagination.

Only to those who refuse to think is there anything solid and tangible (substantial) in our present life. Even science is on the verge of admitting that the physical is a function of the metaphysical.

Ecstasy builds for us a bridge of passing time whereby the spirit of man, leaving his body on the near shore, passes, in passing time, to the far country of free imagination. But the body holds him still and he, unwilling, must return in passing time to earthly life. Memory? Though still conscious of his past momentary freedom from the bonds of the flesh he is bound again within the limits of thought, and so finds no language to express his passing experience on the far shore. But, though dumb on earth, he still remains conscious of the real reality of the unsubstantial, though real reality is still beyond even his awareness.

Substantiality is a dream, a present false dream. And, yet, has not the unconscious existence? Probably, however, "substantial reality" was used in *LIGHT* not in the restrictive meaning I have given it but as importing ultimate truth or reality in contradiction to the illusive. Even so, I must press my objection. For I deny that man is an individual, though in this I am in opposition to many of great authority. God is, transcendently, an individual. Very likely I am wrong, but individuality as applied to man (in metaphysics) appears to me to mark him as a finite thing-in-itself. Man is but a subject, a person in subjection. So man, as a spirit, always exists in the accomplishing: God exists, transcendently, in the accomplished in the accomplishing. Man eternally (in transcendence—not negation—of time) is always "moving towards" ultimate truth or reality; never attains it. If he attain it, Spinoza's philosophy holds good; man, a finite individual, must be absorbed ultimately in the infinite. Man cannot have continued existence without continued self-conscious activity. And such activity imports not only ignorance (*Cf.* "Myself and Dreams") but eternal subjective existence.

"AN OPTIMIST'S CALENDAR, 1920," compiled by Isabel I. Fowler, consists of bright quotations in verse and prose, mostly from modern authors. It can be obtained for 1/6 from the publisher, H. B. Saxton, Nottingham.

THE COCK LANE GHOST.

Nowadays few people trouble their heads about the Cock Lane ghost. The only references to it are those which utilise it as a typical example of exploded superstition. As to the actual facts they are generally forgotten, though it is true they are fairly well epitomised in Andrew Lang's essay on "Cock Lane and Common Sense."

Very briefly the circumstances of the case comprised knockings and scratching sounds apparently on or under the bed of a little girl named Elizabeth Parsons, daughter of the parish clerk of St. Sepulchre's. The investigators of the phenomena were numerous, and included the renowned Dr. Samuel Johnson, who is supposed to have exposed the alleged fraud, simply because at his seance results were negative and because he therefore pronounced the verdict of trickery. Another investigator systematised the knockings into the code of one knock for "Yes," and two for "No." The questions and answers that resulted from the use of this code, unfortunately for the Parsons family, made serious imputations against a former boarder at the house, to whom Parsons owed money, and the consequences were that Parsons, with various friends, was tried at Guildhall and convicted of a conspiracy on July 10, 1762. Parsons was condemned to the pillory, but such was public sympathy with him that the spectators, instead of abusing him, made a handsome collection on his behalf.

As to the supposed exposure of Elizabeth Parsons as a trickster, the evidence is on a par with that which has recently been regarded as proof of the trickery of the servant girl at the Norfolk rectory. Poor Elizabeth was submitted to conditions entirely different from those under which the manifestations originally took place, and was then dubbed an impostor because they ceased. She was bullied and threatened and frightened until she resorted to actual trickery in order to produce a semblance of the real phenomena, and, her deceit being discovered, it was of course assumed that it was the sole explanation of the original knockings, in spite of the admitted fact that the counterfeit noises, made by scratching a small board which she secretly took into bed with her, bore no resemblance to the original sound, while it was also fairly certain that no such stratagem was resorted to previously when the doctors were submitting her to severe and almost outrageous tests, including laying hands on her stomach and chest to guard against the theory of ventriloquism!

It is by no means the first time that a genuine medium has been frightened into fraudulent practices, as everyone acquainted with the history of Spiritualism knows. Indeed, an acquaintance with the history of Spiritualism is very essential to the formation of a reasonable judgment on the Cock Lane ghost story. If it stood by itself it would have no more evidential value than a single chipped flake, if only one existed, would have of a race of neolithic implement makers. It is by the comparative method of studying numerous chipped flakes that we have established the practical certainty of the Stone Age, and it is only by comparative methods that such stories as that of the Cock Lane ghost can be estimated at their true worth.

That Elizabeth Parsons was acquainted with the occult lore of Egypt, ancient Greece, and all manner of out-of-the-way races, is hardly to be supposed, yet as a matter of fact the theory of fraud presupposes that she deliberately mimicked phenomena that are recorded in all parts of the civilised and uncivilised world in ancient times and had perplexed investigators a thousand years before she was born. To preserve a judicious agnosticism as to the cause of the mysterious phenomena that accompanied her for several years may be allowable; to maintain that the phenomena could not have happened and therefore must have been either imaginary or fraudulent is to exhibit ignorance of a thousand similar cases and a total blindness to the importance of applying comparative methods to psychological investigation.

C. E. B.

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REPLYING recently at Hove Town Hall to attacks on Spiritualism made in the same building, Mr. P. R. Street referred to Dr. Griggs' allusion to Spiritualism as an unholy craving for contact with devils. Was there, asked Mr. Street, anything unholy in the passionate desire of a mother to know that her son killed in battle was safe and happy on the other side? Dr. Griggs further declared that through Spiritualism lunacy was increasing, whereas, as a doctor, he must know that there was a decrease of 26,000 in the lunacy returns at the time of the most distressful period of the world's history. Why was it, asked Mr. Street, that while orthodox religion was on the down grade Spiritualism had added seventy thousand adherents in one year? Why were there twenty million Spiritualists in the world to-day? The growth of Spiritualism was due to the unseen world. The boys who had given their lives in the recent war had died for a better state of things to be brought about here, and they would have a voice in the coming reconstruction.

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FURTHER REFLECTIONS OF "BOWSHOT."

(WITH APOLOGIES TO MR. J. A. SPENDER'S "BAGSHOT.")

I have sometimes wondered whether under some apparently nonsensical tricks that I have observed even amongst reasonable people there may not be some psychical, even spiritual, significance. Take, for example, almost any game in which a ball plays a part. If the ball is slow in arriving at its mark, whatever it may be, you see sane men gesticulating wildly, beckoning the ball on, as though by some exercise of muscular power at a distance they could affect its progress. The movement is almost involuntary. Is it a hint of some latent power which has yet to emerge in mankind and which will give us another conquest of space?

I always know when my business friend, Throgmorton, has some especially difficult and perilous undertaking in hand, because then he is most flippant and frivolous—he "plays the goat," as the slang phrase has it. In this he resembles many other able men of affairs whose successes, like Throgmorton's, have given them conspicuous places in the world. They are, as a rule, only serious over trifles. The great thing they seem to treat in a spirit of levity, just as Drake treated the Spanish Armada, being very resolute about finishing that game of bowls first. Are they quite as nonsensical as they seem? May there not be some intuitive perception that, in dealing with important events, they are allying themselves with great impersonal forces, the movement of which is, in some subtle way, obstructed by the obtrusion of the personal equation? The trained psychical investigator knows that he gets his best results in a light, care-free atmosphere—the solemn, strenuous, egotistic circle seems to warp the phenomena, if not to stifle them altogether. There is certainly something significant in the fact.

I am sometimes asked to give my opinion on the question of luck. We all know that a great deal of what is regarded as luck by unthinking and unobservant people is due to sustained effort and alertness on the part of the supposedly lucky one. He tried for what he won; it did not come to him without thought and labour. On the other hand, there are those of whom it is said that they can "never do anything wrong" in the business sense of the phrase. Everything comes their way. They may be the veriest fools, but they are more successful than their most talented competitors. There is certainly such a thing as luck. I have not surprised the secret of it, although I have closely studied men who are lucky and those who are unlucky, and I have known many of each type. There is something about each which I could not readily put into words. That is to say that the unlucky man, whatever his gifts and talents, is lacking in some element for which I have no name; the lucky one has it, and its possession is more than sufficient to counterbalance his deficiencies in the qualities that are ordinarily supposed to make for success. Now, what is this gift? I thought I had come near it when I noted that the lucky man usually has what the Irish call a "way" with him. But it is something deeper than that. It is some quality of magnetic attraction in the man himself, something that draws to him the good thing, the happy event, without any art or activity of his own. For in studying a man I have noticed that we are very apt to concentrate our attention on externals, how he looks, what he says, what he does, and forget that behind all these things is the man himself, depository of many

secrets which never come to light at all, which indeed may be only concealed the more deeply by his appearance, his speech and his actions.

From my point of view the "lucky" man—whatever may be the secret of his luck—is a kind of spoiled darling of Fortune. His good fortune is personal. He is rarely, or never, selected to do the great work of the world. He has not the qualities necessary. I know one man, who is pursued by ill-fortune to an extent that would almost warrant comparison with Job, but his achievement as a thinker will give him a place in future history, to which all the luck of the lucky men would never carry them. And then there is Cyrus Baines, multi-millionaire and reputed to have more influence in this realm of England than any of its Statesmen. He gained all his wealth and power by sheer deliberate effort and force of will. This is so well known that I have never heard anyone call him lucky. The methods he employed to advance himself are in some quarters the subject of reproach, but I do not share in the execrations which he has provoked, more especially as these are bitterest amongst his country's foes. I see that, in the mysterious providence of things, he has been used as a tremendous instrument for the salvation of his country. His countrymen were inert, easy-going, self-indulgent. He and his like awoke them as with scourges. He was the hustler, and he made men "wake up" wherever he went. With his advent there came a general clearing out of all the Sleepy Hollows of business life, a gradual tightening of the competitive pressure that wiped out of existence old-fashioned firms, and enterprises not thoroughly up-to-date. These had to move with the times or be trampled out of life, and very few survived the ordeal. Watching his career as one who had been intimate with it at the beginning, I saw how his genius, employed solely with the view to his own advancement, had been diverted by higher Powers into an instrument for the national welfare. Not many are aware how much his work availed to save the country from defeat in the Great War. But to my mind his greatest achievement (a quite unconscious one, I am sure) will be in the destruction of the old cut-throat competition of the past. He quickened and intensified it in a way that brought it home to men's business and bosoms as whole libraries of sermons and homilies would never have done.

Without knowing altogether the limits which must in strictness be assigned to the term "psychic power" I have observed in the case of Cyrus Baines, as well as of many other men of outstanding ability, a gift of what I can only call clairvoyance, a real prophetic faculty. They have a remarkable power of reading the future. Months, sometimes years, before any change in public thought or national events Cyrus sets some of his numerous staff to work preparing for it. At that time there is no perceptible sign of its coming, but always when the event arrives he is ready for it. To his underlings it suggests something like witchcraft. To me it suggests the extent to which the life of the unseen world mingles with the life of this, finding its most unconscious and sometimes its best instruments in the men whom the world regards as the most "wide-awake" and at the same time amongst the least noble-minded of its citizens.

THOMAS PAINE AND ATHEISM.—Replying to Mrs. Mary Moore's objection to his reference to Thomas Paine's works as Atheistic, Mr. V. C. Deseris writes: "Atheistic" is defined (Century Dictionary) as 'involving, containing, or tending to atheism.' In this sense I used it of the works of Paine and Ingersoll. This is the effect actually produced on many minds by coarse abuse of religion by the latter writer. I have not 'The Age of Reason' to refer to, but I think I am not mistaken in my recollection of it. If I am wrong I will willingly admit error. I even agree that some men who are 'atheists' because they cannot accept ecclesiastical notions may be more spiritually advanced than some who do accept them. But we need constructive logic, not vulgar denunciation."

FROM THE LIGHTHOUSE WINDOW.

It is understood (says "The Times") that the police are not going to appeal against Mr. Bankes's decision in the recent case dismissing the summons under the Vagrancy Act, of 1824, brought against Mrs. Bloodworth for fortune-telling.

Apropos of this case a distinguished correspondent writes: "I suggest that the anxiety to protect from the loss of a small coin people who are free agents and have no wish to be protected, has its origin in a feeling of hostility to an ill-understood subject, and a dogmatic certainty that all pretensions in that direction must be false. In the present state of uncertainty concerning actual fact it would seem sufficient to establish good faith on the part of both experimenter and practitioner and leave the rest to time and further experience."

"We Can Talk to the Dead" is the title of an article by the Rev. A. V. Magee in "Lloyd's Sunday News" (October 26th). This gentleman, who was the strongest opponent of Spiritualism at the recent Church Congress at Leicester, makes a bold statement of his belief.

He says, "It is true that if we wish we can get into communication with the spirit world. No one who knows anything about it denies it; no one wants to deny it." After this affirmation Mr. Magee proceeds to deal with his pet hobby of evil spirits and the dangers of intercourse, adding, "It is not too much to say this way madness lies."

Perhaps the best answer to this foolishness is to quote from one of the leading organs of Mr. Magee's own Church. Discussing the affairs of the Church Congress, "The Guardian" (October 16th) says, "That there is something to be explained in the psychical domain we have no doubt; but we are not prepared to take it for granted that every strange or mysterious happening in that domain is the result of communication with the spirits of the dead. Nor will religious people endure to be warned off the subject by mysterious hints of its danger. It is useless to tell people, 'that way madness lies.' A person of ordinary common sense is in no greater danger in investigating Spiritualism than in inquiring into the theory of atoms. The weak-minded and credulous will always run after one imposture or another, and a great proportion of 'Spiritualism' is imposture. Some Church-people are too much inclined to adopt a 'hush-hush' policy on this subject because Rome frowns upon psychical inquiry; but then she frowns upon Freemasonry, which everybody knows to be as harmless as a parish tea-party."

Sir William Barrett, in the course of the Drew Lecture on Immortality at the Memorial Hall, London, on October 17th, had something to say in reply to the attacks on Spiritualism at the Church Congress.

"It is little wonder," said Sir William, "that thoughtful men in all classes have lost respect for the teachings of the Church when we find such an exhibition of ignorance and intolerance by eminent ecclesiastics. If those who profess to instruct others on this subject would give as many hours to its study as some of us have given years, they would not talk such rubbish as some of them have talked. It is eminently a subject for critical inquiry. It affords indisputable evidence for survival after death. Conducted in a reverent spirit, Spiritualistic inquiry has been in numberless cases a solace to bereaved and stricken hearts. It is a preamble to all religious belief, but it is not a religion."

At the City Temple on October 23rd, Sir William Barrett, taking for his subject "Human Personality," devoted his remarks to Sir William Crookes. A daughter of the late scientist was present and brought with her the famous accordion from which, through the mediumship of D. D. Home, music was produced without human contact.

"Bishop Wilberforce's Ghost Story" on page 336 was reprinted from *LIGHT* of February 17th, 1883, where it is quoted as taken from "Vanity Fair," presumably of that time. This in reply to a correspondent.

May we remind some of our old correspondents, especially those abroad, that we are no longer at St. Martin's Lane. Though it is nearly two years since we moved to Queen Square they continue to send to the old address.

In connection with a murder trial in Paris this week revelations by a medium are said to have led to an important clue.

Edith Shackleton, in the "Daily Sketch," has started a series of articles on Spiritualism. The first (October 20th) is entitled "Does Spiritualism Satisfy the Soul?" Her opening remark is, "What are people talking about, thinking about?—Spiritualism." She announces her intention of investigating the Spiritualistic churches of London.

Her second article (October 27th) deals with the first church visited, the London Spiritual Mission, Pembroke Place. The writer's first impression is a pleasant one. She describes the church as "a little building with a tree-shaded porch, picturesque enough for a Christmas card, and like a village church without the sadness of a surrounding graveyard. Inside, too, it is pleasant and cheerful. There are flowers about, evidently put there because of pleasure in their own beauty, for they are not crowded on an altar, but set about the windows. There are blue curtains set about a little platform below which is the symbol of the Cross, and painted on the wall behind it are the injunctions 'Give out Light,' 'Give out Love.' I found these more cheerful and encouraging and of greater practical value than the 'Thou shalt not' or mysterious quotations from the Scriptures which often adorn the chancels of the Established Church."

Mr. W. J. Vanstone's Meditation Classes and lectures on Thursday evenings at 6, Queen Square, are being greatly appreciated by growing audiences.

"No one is so cruel as the disillusioned sentimentalist." That is one of Dean Inge's *obiter dicta*, and there is much truth in it. We have only to look round us to see it illustrated in the bitterness of the disillusioned sentimentals of the old order, whether religious, social, or political.

We hold with Browning that "God's in his heaven, all's right with the world," and consequently are proof against the panic-stricken fear that the hosts of hell may ever prevail against the human order. On the other hand, we are all beginning to realise now-a-days that the Deity has delegated to his humanity the work of attending to the province which belongs to it, and that if man does not put his own house in order neither God nor his ministering spirits will relieve him of the task and so encourage his cowardice and self-indulgence.

Dr. Abraham Wallace called to see us a few days ago prior to his departure for America. He will be away for some months.

We have had a visit from Dr. Gustave Geley, Director of the International Metapsychic Institute, Paris, which was founded in April last, who is in England for a brief stay. He hopes during his time in this country to meet prominent people connected with psychic research.

Mrs. de Crespigny gave a delightfully interesting talk on "Gleanings from the Other Side" at the second of the Guest Afternoons at the Stead Bureau on Monday afternoon. She related personal experiences and offered explanations of what seemed to her to be points of complexity. Her remarks were listened to with the deepest pleasure. Miss Estelle Stead joined in the discussion which followed, and added many illuminating facts from her wide experience. Miss Scatterd also spoke and contributed in no slight degree to the success of a very stimulating meeting.

The Rev. F. B. Meyer, preaching on Sunday last at Christ Church, Westminster Bridge-road, made a determined attack on Spiritualism. He "totally and emphatically" denied that spiritualistic manifestations were the work of our departed friends. Such communications as purport to come from them, he said, emanate not from them but from demons who impersonate them for the purpose of alluring us into their meshes and so alienating us from the love of God.

In this matter let us quote a well-known clergyman of the Church of England against him. The Rev. F. Fielding-Ould, in his pamphlet, "Is Spiritualism of the Devil?" after describing a touching incident where a Roman Catholic priest was directed to the bedside of a dying man by two children who, it turned out, had died two years before, writes: "To say that those children were angels of a super-human order who personated the boy and girl, seems to me to go out of the way to find a far-fetched explanation, when there is a simple and beautiful one already to hand."

Mr. Fielding-Ould further quotes some words from W. T. Stead's friend Julia Ames, and adds, "I would ask you are these words (which might be from an Epistle of St. John)—are these words of one that hath a devil? If so, then I can only say I like that devil, that is the kind of devil I want to be." Our readers will recall Sir A. Conan Doyle's trenchant remark that if the devil does this kind of thing then he does not know his job.

WONDERFUL BOY MEDIUM IN ICELAND.

By PROFESSOR HARALDUR NIELSSON*
(Of the University of Reykjavik, Iceland).

(Continued from page 344.)

This medium developed various features of his wonderful gifts. He became an apport medium and especially developed mediumship for direct voices. We made use of two trumpets, one small and the other somewhat larger, placed on a stand. The larger trumpet increased the sound considerably.

I have often heard two voices speaking or singing loudly, while I was sitting alone with the medium inside the net (referred to later) holding both his hands and talking with the control.

Sometimes the control spoke through the medium while the voices were singing, but more often he was silent while the singing was going on but started speaking the moment it ceased.

Sometimes we could perceive all through the séance room the most delicious fragrance pouring over us as if in waves.

We had on several occasions the experience of matter being brought through matter, and one evening the medium himself was taken through the wall into a room which was locked and in darkness. This sounds incredible, but many things occur in the presence of physical mediums which must seem absurd to men who have not themselves investigated them. But they are nevertheless true.

I have had seances with eight mediums in Iceland, but none was so wonderful as this young man, who unfortunately died in 1912. During his holidays, 1909, when his powers were at their height, he got typhoid and attracted afterwards consumption.

He was never a professional medium. Our society paid him a fixed yearly salary and provided besides for free housing, light and fuel. I think this is the only right treatment of mediums. He was in this way quite independent of the result of the separate seances.

Many, if not all, of the phenomena took place under strict test conditions. The number of the sitters sometimes approached seventy, and when this was the case we considered it necessary to prevent the suspicion that any of them might produce the phenomena by fraud. We therefore had a net stretched across the room from floor to ceiling, and the manifestations took place on the opposite side of the net from where the medium was sitting unconscious, insensible to pain, and held by one or sometimes by two of the sitters. I was asked by the controls to be the watcher over the medium behind the net, for which privilege I am very grateful. Some evenings I invited one of my colleagues, a very sceptical physician and a complete agnostic, to assist me within the net. Another time I had three assistants inside the net—two of them doctors and one a prominent Unitarian amongst the Icelanders in America. One of the doctors and myself held both the hands of the medium and both his knees, and controlled each other's hands and knees at the same time. The two others observed the phenomena from some little distance. All the movable objects, such as a heavy table, the trumpets, a big musical box, etc., were carried about, some by luminous hands. On this night we also obtained direct writing, while the medium was held in the manner above described. All the persons in the room could hear the pencil moving, and the great doubter of the party, who was watching on the side of the medium on which the writing occurred, heard a fine female voice saying: "Though it is dark I can see after all." The paper then came floating down on us where we were sitting, bent over the medium. It contained a letter from one of the guides, a beautiful young lady, who had for years co-operated with us from the other side. I keep the letter still, and shall have it photographed. Even the most sceptical persons present were convinced that the idea that the manifestations must imply fraud on the part of the medium or of someone else, was foolish and absurd. The sceptical physician himself became a member of the society, having investigated the matter together with us for a whole winter, and he had some seances in his own house at which I also was present.

After I learned to know Indridason I was always interested in psychical research on account both of its scientific and its religious bearing. I began to study all the best books I could get hold of on the subject—first and foremost the writings of F. W. H. Myers; then Aksakoff's "Animismus et Spiritismus" (which unfortunately is not published in English) and works by such men as Carl du Prel, Friese, Flammarion, Alfred Russel Wallace, Sir Oliver Lodge, Lombroso, Flournoy, Richard Hodgson, William James, J. H. Hyslop, &c. Our society established a little library, and we now acquired as much of the best Spiritistic literature as we could afford.

We were of course very violently attacked at first. True we had on our side one of the most influential papers, the editor of which, Björn Jonsson, was among the original members of the circle, a very much interested attendant, and a fearless seeker after truth. We used to call him "Iceland's Stead." It is worth mentioning that in spite of his work for Spiritualism he was one of the leading politicians in Iceland, and became later on a Cabinet Minister.

But all the other journals were against us, and some of them tried to use the Spiritistic movement to make their opponents suspect in the eyes of the general public. But the attack did really nothing but advertise the cause.

I examined the phenomena for eight years before I expressed myself publicly on the matter.

For nine years I had been engaged on a new translation of the Old Testament, from which labour my psychic investigations afforded a welcome relief. This great task ended, I considered myself more free. A strong attack made on the president of our society led me to give my first public lecture in defence of Spiritualism. Since then I have given several lectures every year on the subject.

Some of us have for the last five years tried to spread the knowledge of this important cause amongst our scarce population. A great change has taken place during the last fifteen years. We have not yet, it is true, any psychic paper or periodical. But we make use of the newspapers. They have ceased their attacks, and now gladly accept spiritistic articles, and this has been of great use to us. We have also translated some of the articles of Sir Oliver Lodge and Sir Arthur Conan Doyle. I can, therefore, safely say that people in all parts of the country have become very much interested, and I believe that the papers which are most read are those which have articles on psychical research.

We have now an Icelandic Society for Psychical Research at Reykjavik, with a membership of more than 450.

This must be considered a good result, when compared with the other Scandinavian countries, and considering that the town of Reykjavik has only 17,000 inhabitants.

(To be continued.)

AMERICA'S MOST INSPIRED THINKER.

Seldom has a great teacher received a warmer tribute than that paid by Mr. J. Arthur Hill to the subject of his new work, "Emerson and His Philosophy" (Rider, 3/6 net). On the title page the book is described as "an introduction to the study of the works of the greatest and most inspired of American thinkers," and the writer's personal indebtedness is acknowledged in the preface in the following terms: "I owe to Emerson's Essays, very largely, any virtue (in the wider Biblical and etymological sense) that I may possess. To me Emerson was the most inspired writer of the nineteenth century. He showed me, more than any other, what man can do and be, and how he may put himself in the way of such inspiration as his capacity permits." After a short biography of his hero, Mr. Hill proceeds with his usual admirable lucidity to describe Emerson's literary tastes, to treat of him as prophet, philosopher, poet and critic, to set forth briefly his views on religion, science, and social questions, and to portray the sweetness and charm of his personal character. Replying at the close to the question, "What is the net upshot and purport of Emerson's life and work?" he finds it in the fact that Emerson stands for an uncompromising sincerity, that he somehow communicates this sincerity to his readers, and heartens them with the required courage; that he impels us to a finer, nobler life; and finally that he strengthens faith—faith in the possibilities of knowledge and faith in inspiration. "Faith is the assurance that all is right, even though the seen and temporal seem to fight against that creed. Emerson pre-eminently had that faith. . . . He re-animated religion; brought man back to his God, or at least showed us once more the way of salvation, for us to take if we will."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

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M. Nissen, of Copenhagen	100 0 0
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In Memory of Arthur E. Purdon, of the 2nd Oxford and Buckinghamshire Light Infantry, eldest son of Mr. and Mrs. Robert Purdon, of Sutton Coldfield	10 0 0
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NATIONAL UNION FUND OF BENEVOLENCE.—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks.), gratefully acknowledges the following subscriptions received in September: Mrs. Cropper, 2/6; Mr. Apedale, 4/-; A Friend, 6d.; Mr. W. Tremble, 5/-; No. 1 Study Group, Liverpool, 15/-. Total £1 7s. The disbursements amount to £18 2s. 6d. Two old pensioners have had a self-denial week and sent 5/- in gratitude. Mrs. Stair hopes the coming annual collection and the special efforts of Lyceums, study groups, and private friends will be kept in mind and bear good fruit.

WAS IT AN ANSWER TO PRAYER?

AN EXTRAORDINARY COINCIDENCE.

Mr. Ernest Hawkins, of Epping, tells in a leaflet of a remarkable incident which occurred in his younger days, when he was engaged in a large provincial telegraph office. He was in charge of one of the Wheatstone receivers, through which instrument most of the Press work of the country was signalled from city to city. On the night referred to, one of the late W. E. Gladstone's greatest speeches was on the wires, speed transmission being about three hundred words per minute. Some thousands of words had been received from the London office when it became clear that the paper tape would give out:

"In despair I audibly cried: 'Lord help me!' and during the time that elapsed while I ran to a shelf to fetch a new roll of ribbon and had placed it in position in the receiver I was repeating to myself the prayer: 'Lord! help me!'"

"The paper ran out, and nearly two minutes sped away before the fresh roll took its place. Under ordinary circumstances some six hundred words would have been lost.

"But further, after I had the paper running, to my amazement, the ink ceased, and looking into the ink-well I found very little ink there. Again praying, I ran to the shelf and fetched the ink-can and filled the ink-well, and soon the marks reappeared. But fully another two minutes had elapsed, and altogether it would have meant the missing of half a column.

"For some time still the London transmitter ran on. When it ceased, and the London clerk asked the various offices on the lines for the 'RD' ('Read') signal, I had to confess that my paper and ink had run out and that I should require a long repetition.

"Now comes the remarkable incident. I searched the slip to find the last few words received previous to the paper running out, and the first appearing after the paper and ink had been replenished. I informed the London operator that I should probably require a thousand words repeated as some four minutes had passed during which no marks had been recorded. I repeated the last few words on the one slip and the first few on the other, to which the London clerk replied: 'There is nothing missing!' 'But,' I said, 'there must have been a great deal lost; please look again very carefully.' After a slight pause, during which he examined his copy of the news, he gave me the following extraordinary information: 'There is nothing between the two sentences you repeat; it follows on correctly. The chain of this transmitter got twisted, and we could not get it right. The instrument was stopped for fully four minutes.'

"Think of it! Just at the very instant that my paper ran out, the chain of the transmitting instrument over one hundred miles away gave out, and could not be remedied for about four minutes! But immediately I had the paper and ink in, and the receiver was running all right, the London transmitter came right, and gave the next word to that which had been received before the failure! Not one word was lost!"

The failure of the transmitting instrument at such a critical juncture was certainly a most extraordinary coincidence, and it is not strange that Mr. Hawkins should regard it as a direct answer to his prayer.

A COUNSEL OF PRUDENCE.

I wish lecturers to general audiences on Spiritualism would be more careful to point out its dangers and limitations. It is very wrong to encourage all and sundry to attempt automatic writing, to use a planchette, or to sit by themselves in a passive state of mind awaiting manifestations. It is not everybody who has the healthy, robust mind, the secure faith, the poise and power of self-determination which arm him against the subtle dangers of these practices. I remember as a little boy coming home from school with the recipe for making gun-powder and finding my small brother had learned at his chemistry classes how to make gun-cotton. I will only add that it was a miracle that our hands and heads did not go hurtling into the neighbouring fields. I get letters occasionally from people who are obsessed (or think they are, which is as bad), or who have had horrid experiences of other kinds. "We have broken down the gates of death," says the lecturer; "you may yourself converse with your friends who have journeyed on," and so forth, and simple people go away impressed with the idea that it is all as easy as getting into a cushioned carriage and reading "The Times" until a porter calls out the name of your destination. To speak of "devils" or "lunacy" is generally to bring down an avalanche of denunciation and ridicule, yet the two worlds exactly express the dangers which many people run into (no doubt from their own dispositions and mental peculiarities) when they tamper with these very important but intricate and illusive matters. For undeveloped spirits are often "devils" and the loss of mental balance is "lunacy."

F. FIELDING-OULD,

THE OUTLOOK FOR SPIRITUALISM.

Mr. W. J. Vanstone's eloquent lecture before the Alliance on the evening of the 23rd ult., on "The Present-day Aspects of Spiritualism," presented an entirely optimistic view of the tendency of events in regard to the movement. He sees it taking its place in a new view of Christianity, having its part in the philosophies which are replacing materialism and Agnosticism, and clearly destined to become a prominent factor in ecclesiastical reconstruction. A spirit of earnest inquiry is abroad. Advanced thinkers, men with well-poised minds, and of sober, unbiassed judgment, are giving the facts their attention, and in many cases testifying to the truth of the claims made on their behalf, namely, that they afford evidence of the survival of the personality after bodily death and of intelligent communication with the so-called dead. The interest manifested in Spiritualism is not, Mr. Vanstone is confident, due alone to the bereavements caused by the war. It is part of a growing emancipation of thought, a new phase into which humanity is passing indicative of a dawning spiritual consciousness. Like the tide of the rising sea, it cannot be stayed or driven back. In literature the subject crops up at every turn; the stage does not fail to deal with it; modern journalism is abandoning its usual weapons of jibe and jeer, finding it more profitable to treat the matter seriously; the greatest men in science are acknowledging the truth of its evidences; and the Church itself is regarding them with nervous apprehension. Spiritualism, the speaker further claimed, is showing signs that it possesses mentally and socially, great constructive principles. It is no longer content with being segregated. Art, natural history, philosophy, political economy, the literatures, histories and religions of ancient peoples—the study of all these, as a part of the study of Spiritualism, is in evidence to-day. And beyond all this, Spiritualism cannot be true to its name without a keen sense of God, a spirit of worship and aspiration.

THE RELIGION IN THE LABOUR MOVEMENT.

When I was reading this book I asked myself, "Am I justified in recommending it to the readers of LIGHT, a journal devoted solely to the cause of Spiritualism?" I decided that I am justified. For Spiritualism is not a watertight compartment. As I understand it, it is a principle or philosophy of life, and it is directly connected with religion, and indirectly with every movement which is intended to fight against a materialistic interpretation of life. That is exactly the aim set forth in this book.

In the concluding paragraph of Miss E. Bazett's book, "After-Death Communications," reviewed recently in LIGHT, she speaks of the growing realisation that "the difficult process of rebuilding the social order need not be undertaken by ourselves alone, but may be a joint effort, inspired by those whose wider outlook gives a larger scope to human enterprise and a deeper insight into the ultimate possibilities of human life."

There are passages in this report which reminded me of this sentence. The "Unseen Forces" are referred to more than once, and the Warden of Browning Hall (Mr. Herbert Stead) tells us that at the Conference "in expansive, unitive, directive influences were felt the presence and the power of Unseen Forces."

This International Conference on Labour and Religion was intended to be a witness to the truth that "a man's life consisteth not in the abundance of the things that he possesseth." The Rt. Hon. G. N. Barnes, M.P., struck the opening note by laying emphasis on the dangers of materialism. He claimed that the "materialistic conception of history is going"; that the struggle of the race is "in the first place for man to subdue himself, and after that to take his part in the struggle for recognition of higher conceptions of duty and a truer morality than any conception of materialism can give him."

It is because I am sure that many readers of LIGHT recognise the tremendous practical issues of their belief in a spiritual world that I venture to urge them to get this book and to read it. It may be obtained from "Browning Hall," Walworth, for 3s. 6d. net, and it is very interesting and will prove very enlightening to those who have no intimate knowledge of the inner motives and aims of the best elements in the Labour movement.

H. A. D.

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In addition to donations recorded in previous issues we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Joseph Appleby	10 0 0
R. W.	5 0 0
The Misses Storr	0 10 0

* "The Religion in the Labour Movement," 3s. 6d. net. Holborn Press.

THE REALITY BEHIND LIFE AND FORM.

THE DISCONTINUITY OF MATTER.

By "EWING" (San Francisco).

The laboratory work of the physicists of the Chicago University, which has lifted the atomic theory from the field of speculation to the basis of demonstrated fact, seems to me the most important step forward since Newton's time—for while Newton's work had to do with fundamentals in physics, Millikan's researches open the way through physics to the spiritual orders. And not the least important of his disclosures is that the lower, physical, and the higher, etheric, orders occupy the same space at the same time.

The atomic theory of matter is no new thought. The conception of a world made up of "atoms in incessant motion" dates back more than two thousand years. History records that Democritus' atomic theory (announced four hundred years before Christ) was almost destroyed by the attacks upon it of the idealistic school. But, instead of opposing, curiously enough, the modern idealists are now fortified by the developments forced by the final proof of the discontinuity of matter.

Nature abhors vacuums, and the enormous spaces between the rapidly moving atoms that give the illusion of solidity to matter is forcing physicists to postulate a substratum of matter of higher atomic potencies (or non-atomic, if such there be) to relate the disconnected atoms and permit form and function, thus establishing the etheric or spiritual body and environment as the reality behind the phenomena of life and form.

Perhaps the last word in physics on this subject is to be found in a recent work, "The Electron: Its Isolation and Measurement and the Determination of Some of Its Properties," by Robert A. Millikan, professor of physics in the University of Chicago.

Not only is matter shown to be atomic and discontinuous, but on page four will be found the astonishing statement that "it is the purpose of this volume to present the evidence for the atomic structure of electricity."

And more—on the subject of radiant energy, he says the observations seem to furnish proof that "the emission of energy by an atom is a discontinuous or explosive process." Thus, not alone electricity, but force itself, may be discontinuous. Then we have the astounding possibility, even probability, that not alone matter and electricity but energy is discontinuous and all Nature is found to require a relating, connective, unifying principle that is unthinkable to the writer under any other name than God.

Thus, even electricity, heretofore illusive, is now shown to be granular, and this not on the basis of theory or speculation, but thoroughly established by what is probably the most wonderful laboratory experiment history records, namely, the isolation and measurement of the electron.

The trend of the average mind is almost instinctively opposed to the idea that two kinds of matter can occupy the same space at the same time. Hence, the experiments that forced the physicists to declare that "atoms are mostly hole" and are of such "loose structure" that a particular atom can under certain circumstances occupy the same space at the same time as any other atom are intensely interesting. Professor Millikan writes:—

"Indeed, when we reflect that we can shoot helium atoms by the billion through a thin-walled, highly evacuated glass tube without leaving any holes behind, i.e., without impairing in the slightest degree the vacuum or perceptibly weakening the glass, we see from this alone that the atom itself must consist mostly of 'hole'—in other words, that an atom, like a solar system, must be an exceedingly loose structure whose impenetrable portions must be extraordinarily minute in comparison with the penetrable portion."

Like the simile of the wheel, the spokes of which disappear from sight at high speed, so speed is correspondingly shown by Professor Millikan to be the factor that decrees that two kinds of atoms can occupy the same space at the same time, for one of them must be endowed with "sufficient kinetic energy."

As indicating the size of the denser portion of the atom he says it may be defined as the size of the nucleus and is "in no case larger than one ten-thousandth the diameter of the atom." Then, if the largest of the atomic dots that give the illusion of continuous substance to matter is but one ten-thousandth of the space that marks the boundaries of an atom, the professor's picturesque reference to the atom as "mostly hole" begins to be grasped by the most superficial observer and the term "discontinuity of matter" begins to mean something to the uninitiated.

The term "spiritualisation of substance" here again obtrudes, for it will be recalled that the process by which, in the refinement of matter, the power increases in proportion as the crude materiality of the medium decreases, so superiority in speed is the endowment that raises matter to the capacity to function in the same space at the same time with atomic structures of lower orders. But this means

higher changes or attributes than the usual energies of five senses commonly contact in mundane affairs, for Professor Millikan observes "such energies as correspond to the motions of thermal agitation of molecules are not, however, sufficient to enable one atom to penetrate the boundaries of another; hence the seeming impenetrability of atoms is ordinary experiments in mechanics."

(To be Continued.)

SPIRIT PHOTOGRAPHY.

By H. A. DALLAS.

There appeared in *Light* for August 23rd (p. 267), an account by "E. N." of a spirit photograph of her son, a young soldier killed in the war. I supplemented this report by a short article (p. 279), saying that I had a copy of this photograph and that the likeness is remarkably good and the features and measurements of the face correspond in detail with the photograph taken before his death.

The question was raised by someone who examined the photographs as to whether the lady who made the appointment for my friend might have had a photograph of the young man, and might have shown it to the medium photographer. In order to preclude such an explanation my friend asked this lady to make a signed statement that she did not possess a photograph, and she also asked the photographer who had taken her son's portraits whether he had ever supplied a copy of his photograph to anyone except his own home circle.

The photographer did not believe in spirit photography, and said, "Such a thing is impossible," but he could not explain the portrait obtained by Mr. Hope, and he said it could not have been done from any photograph he had taken. He carefully examined it with a powerful glass, and said, "It is not the same." I hold his signed statement that he supplied no copy of this photograph to anyone except the family. I should add that the photographer would not admit that the portrait obtained with Mr. Hope is a likeness of my friend's son, although he could not deny some resemblance.

I consider that the opinion of his mother and the impartial opinion of a miniaturist after studying all the lines and details of the face is a better testimony to the likeness than the opinion of a photographer who starts with a *non possumus*.

My friend's inquiries were not due to any personal distrust of Mr. Hope, but were simply in order that she might make the experience as thoroughly convincing as possible to others.

THE PRESENT CRISIS.

A correspondent asks whether the L.S.A. is "intending to take any action with a view to getting some sane course adopted in regard to present psychic crisis wherein so many people are crowding out the mediums' parlours, holding indiscriminate circles, losing their own heads, and stirring up considerable trouble for our great subject in a few months (or possibly even weeks) when the ill-results of this hysteria become public property." Our correspondent is assured that the ill-results, inseparable from all great popular movements, were foreseen, and that the Alliance is doing its best with the small means at its disposal to afford advice and direction to new-comers and to modify as far as possible the disturbance and confusion arising out of the "psychic upheaval." If all sincere followers of our movement—and there are thousands—do their best we can do much to prevent excesses and abuses in what we feel is more than a mere passing craze. It may well be the beginning of a new era, tribulations and menacing, but rooted in the natural order.

"LOVE, HUMAN AND DIVINE" (Sufi Publishing Society, 2/6 net) is one of the "Voice of Inayat Series" in which Sherifa Lucy Goodenough is embodying some of the teachings she has gleaned from the lectures delivered by Inayat Khan, the bearer of the Sufi message to the Western world. We feared we should find a book of some eighty pages devoted to such a subject as cloying as a dinner of sweets, but the teaching is so wise and thoughtful and it is illustrated by so many beautiful Indian legends that this is by no means the case.

SPIRITUALISTS' NATIONAL LEAGUE OF DEFENCE.—A desire having been expressed for the reorganisation of the above Society, the secretary, Mr. James Lawrence (387, Shields-road, Newcastle-on-Tyne) writes inviting nominations for the various offices. These should be sent in before November 7th, it being first ascertained whether the nominees are willing to stand. Mr. R. A. Owen (president), Mr. R. H. Yates (vice-president), Mr. E. W. Oaten (treasurer), and three members of the Executive Committee—Mr. R. Boddington, Mr. F. Blake and Mr. K. MacLennan—with Mr. Lawrence himself are prepared to continue in office, but if they are re-elected there will still remain four vacancies to fill. Mr. MacLennan has kindly contributed 10/9 and Mr. Blake 10/- towards the funds of the Society. Further donations will be gratefully received by Mr. Oaten (13 Corporation-street, Manchester) or by Mr. Lawrence.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. Percy R. Street. November 9th, Dr. W. J. Vanstone.

The London Spiritual Mission, 13, Pembroke Place, W. 2.—11, Mr. E. W. Beard; 6.30, Dr. W. J. Vanstone. Wednesday, November 5th, 7.30, Mr. Robert King.

Lewisham.—The Priory, High-street.—6.30, Kingston-on-Thames.—Bishop's Hall, Thames-street—11 and 6.30, Mrs. Mary Crowder.

Shepherd's Bush.—73, Becklow-road.—11, public meeting; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Brown.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. M. H. Wallis.

Reading.—16, Blagrove-street.—11.30 and 6.45, Mr. Howard Munday, of Bournemouth.

Peckham.—Lausanne-road.—7 p.m., Mr. H. Baker and Mrs. Imison. Thursday, 8.15, Mrs. Maund.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. G. T. Brown; 6.30, Mr. J. Osborne. Wednesday, 7.30, Mr. Nickels (Luton).

Brighton.—Athenæum Hall.—11.15 and 7, Mr. A. Panter, of Luton, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mrs. Curry.

Walthamstow.—342, Hoe-street.—7, Mrs. Baxter, address and clairvoyance. Thursday, 8 p.m., Grove-road School, Mrs. Graddon Kent, address and clairvoyance.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Brownjohn, address and clairvoyance; 3, Lyceum. Wednesday 8, Mrs. Alice Jamrach, address and clairvoyance.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—November 2nd, 6.30, at the King's Palace, Wimbledon, Mr. R. A. Bush. Wednesday, 5th, 7.30, Mr. A. Vout Peters. Friday, 7th, 7.30, Mrs. Cannock, at the Broadway Hall (through passage between 4 and 5, Broadway).

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Special Men's Meeting; address, Mr. Douglas; 7 p.m., Mrs. Mary Gordon, address and clairvoyance. Monday, 7.15, Mrs. Gordon, psychic readings. Tuesday, 3 p.m., open circle. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3 p.m.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.15 sharp. "Whist Drive." Sunday, 11, Mr. A. W. Jones; 7, Mrs. Beaumont-Sigall. Wednesday, 8, Mr. and Mrs. Brownjohn. Thursday, 8 sharp, Mr. Percy Street. Saturday, 7.30, Lyceum Social. Come and help. Sunday, 9th, 11, Mr. T. O. Todd; 7, Mr. P. Beard.

THE CAMPAIGN AT WIMBLEDON.—Last Sunday the King's Palace was again well filled. The audience seemed thoroughly to enjoy Dr. W. J. Vanstone's fine address on "The Evangel of Spiritualism," many of the enquirers present discovering with surprise that the movement was much more than simply communion with the so-called dead. Owing to the success of the mission the management have decided to continue the Sunday meetings at the King's Palace until further notice. On a week-day meeting at the Broadway Hall Mrs. Susanna Harris psychometrised 23 articles without one failure.—R. A. B.

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*Brixton, 143a, Stockwell Park Road		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.I.S.A., Earlham Hall, Earlham Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amburst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembroke Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W. 1.		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-0
*Plaistow, Spiritualists' Hall, Bremer Road		6-30
*Plumstead, Perseverance Hall, Villas Road		7-0
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Light and Heat of the natural world have beautiful expressions in the higher regions of life and in more exalted planes their equivalents take the place of the physical phenomena and appear similarly objective. The lines of continuity are doubtless unbroken from the lowest to the highest. Light and Heat as principles are represented by Wisdom and Love. They are not always harmoniously balanced. Thus we meet people in whom a warm sympathetic nature is allied to a certain mental dulness which may amount to crass stupidity. On the other hand we encounter brilliant intellects with a love nature quite undeveloped—light without heat. Their minds give out a cold radiance. They construct complex philosophical systems, intellectually faultless, but lacking in the warm tints of life. They attract minds of a kindred type, but have little or no influence on the general heart. Indeed, the movements that capture the world are seldom or never based on an appeal to the Reason. Logic may make short work of them, but they remain, being rooted in the deeper impulses of life, the emotions. Too often at present we see Emotion shrinking from the chilly presence of Intellectuality, and Intellectuality looking disdainfully at its undisciplined neighbourhood. "No heart!" sighs the one. "No brains!" sneers the other. It is the old story of separated elements which need to be united, positive and negative, to make life whole.

I have read Miss Edyth Hinkley's comment on my statement. I was not using the word "telepathy" in the broad sense of a process that might be between the dead and the living as well as between the living. What I should be quite willing to admit any amount of telepathy between the living and the dead, I merely wished to question the right to be so dogmatic about telepathy between the living as a rival to the Spiritualistic interpretation. Moreover, a great many people talk about a certain amount of telepathy between the living where they do not give the evidence.

SPIRITUALISM AND ORTHODOXY.—We have received several protests and replies in regard to the recent address on this subject by the Rev. Tynan Davis. Lack of space compels us to postpone consideration of them until next week.

It is stated that a few days before the railroad fire at Clay-road, E., on the 14th ult., in which three lives were lost, the wife of a customs-maker who occupied the upper floor of the burnt-out place dreamed she saw the entire warehouse in flames and completely gutted. She told her dream to the girls employed in the place, in way of warning. The fire occurred exactly as she saw it in her dream.

In the "Daily Sketch" of the 26th ult., Sir A. Conan Doyle replies to an anonymous doctor who seems to have suggested that Sir Arthur was of a "demented" or "neuritic temperament." The doctor is asked if he is quite ignorant of perianth! The mention of Marcell, Lombroso, Binet, Schenk, Natter and others, and various other highly necessary information on the subject of ectoparasites. Surely, surely it is late in the day to have to explain to a scientific man that there is a great literature, containing many a weighty name, which defines and explains such phenomena. We are assured that many supposedly scientific men are in this state of ignorance.

PSYCHIC DEVELOPMENT: ITS USE AND ABUSE.

By PERCY R. STREET.

On the evening of Thursday, the 30th ult., an address on "Psychic Development" was given in the hall attached to the rooms of the L.S.A., by Mr. Percy R. Street, of Reading. Mr. H. Withall, acting President of the Alliance, occupied the chair, and the hall was well filled.

In introducing Mr. Street to the audience the Chairman remarked that the subject he had chosen was of very great interest, particularly to new inquirers. They were naturally anxious to become mediums, and were apt to imagine that it was a very easy matter. They needed to be told that the development of the gift of mediumship was no light thing, that it sometimes involved suffering and that it depended upon the right or wrong use of the gift whether its possession was a blessing or an evil. The Council of the Alliance was arranging to have a series of six developing meetings, to be held under the direction of Mr. Street's control, Dr. John, in that room on successive Tuesday afternoons at 4.30, beginning next Tuesday, after the regular clairvoyant sances, and to last for an hour. No charge would be made, but those who joined the class must attend all the meetings, and no person in delicate health or who appeared to be lacking in self-control would be admitted. Dr. John would be very firm on these points, and would select from the applicants only those whom he thought fit.

Mr. Street opened his address by repeating the note of seriousness struck by the Chairman. Psychic development was not, he warned his hearers, a thing to be taken up in a light-hearted manner. If not conducted with care and under proper guidance, it was likely to do more harm than good. But he wanted at the outset to draw a definite line of distinction between psychic faculties and mediumship. He did not agree with the statement that all people were mediums. During the past twenty years he had studied the human aura and had made some thousands of drawings from living subjects. The conclusion which he had reached as a result was that while everyone possessed some form of psychic power there were many people who were without what was known as the mediumistic faculty. Psychic faculties were extensions of qualities resident in the human organism. A man extended his hearing, sight, sensitivity, and was enabled to get into touch with a greater area of sensation, but he was only developing qualities latent in every soul. Although he (the speaker) would not rule out of psychic development the other side of life, it was not necessarily the case that when a man exercised clairvoyance or clairaudience there was any intrusion into his personality of some entity from the other side. A medium, on the other hand, was one through whose organism our spirit friends were able to manifest their presence. Through some peculiar magnetic balance (whatever the term we liked to employ) they were enabled to use his mentality and obtain more or less control over his body and its functions.

Having drawn this, as he thought, necessary distinction, Mr. Street pointed out that the existence of psychic qualities in the organism presumed some point of contact with the body.

THE FUNCTION OF THE PINEAL GLAND.

Much had been said in psychic literature about the pineal gland, a small body shaped like a fir cone and filled with grey neurine, which was situated underneath the cerebrum. Anatomists could assign no function to it, nor give any reason for its existence. Swedenborg, in a manuscript on the brain, had indicated that it might have something to do with soul faculties, and as he had anticipated very many of our later-day discoveries, what he had to say on the subject should be regarded with respect. The theory held by some students was that this gland was the point of contact between the psyche and the body, and that it was affected in psychic development. As supporting this idea the lecturer mentioned that some years ago a medical friend and himself were privileged to be allowed to make numerous post-mortem experiments. In the case of people who had never shown the slightest psychic tendency they found that the pineal gland was normal in size, but when they came to examine the glands of people whom they knew had exhibited psychic powers they found them to be more than double the normal size, and in the case of one person through whom levitation and other physical phenomena had been produced, the gland was four times the normal size.

With psychic development there was a greater expression of the deeper aspect of personality, but unless self-control, sound nerves, and mental balance were present he could see no use, but only a grave risk, in the unfolding of the psychic powers. Possessing these safeguards, however, a person was well-equipped to proceed.

After self-control there was another quality that was much needed—namely the power of concentration. Most persons were sadly lacking in that power, but it was quite possible to gain it. Mr. Street recommended any of his hearers who were conscious of deficiency in this respect to

undertake a course of concentration exercises, and he suggested that they should adopt the method employed at a development class he conducted in the old Alliance rooms in St. Martin's-lane. The sitter, fixing his attention on a white card with a large black spot on it, mentally wrote across the spot the name of the subject on which he meant to concentrate. He had then to open his mind to every thought regarding that subject, and close it to everything else. At first he would find his thoughts flying off in all directions, but with practice he would begin to grow out of that weakness till he was able to keep his attention centred on the one subject for any length of time. As an illustration of this power the speaker mentioned the case of a man who occupied quite a lowly station in life, but was the author of some profoundly thoughtful books on psychical and spiritual philosophy. When Mr. Street visited him two lively children were playing in the room, the wife was engaged in mangle, and one could hear the noise of passing traffic (the door opened directly on the street), but amid this babel of sounds, which would have distracted most people, his friend sat at the table quietly writing by the light of a small oil lamp, and perfectly oblivious of his surroundings. Mr. Street assured his hearers that if they would practise concentration for ten minutes every day they would soon discover not only that they could hold one thought in their minds to the exclusion of everything else, but that a door was being opened in their psychical development. They might begin to visualise, to see colour, going from thence into the realm of thought-forms, and from the realm of form to that of sound—thus opening a whole range of psychic faculties. And it was a safe method: it was not going to bring about any disaster.

ADVICE ON AUTOMATIC WRITING.

Most of the trouble in psychic development came through automatic writing. There was a fascination about it. When someone came to him with a big bundle of MS. he knew he was going to be shown a script from Marcus Aurelius or Wordsworth. (Laughter.) He was absolutely sure that seventy-five per cent. of what was called automatic writing was nothing of the kind, but was simply people's own thoughts coming back to them.

"If you want to develop automatic writing let it be automatic writing. Don't assist it. Sit quietly in your room for not more than twelve minutes at a time. Have an interesting book by you and let your hand, holding the pencil, rest on the paper. If you pore over the writing it is probably not automatic at all, but the product of your own mind, and is stuff that you ought to be ashamed of."

(To be continued.)

"TANKS" SEEN IN A DREAM.

Two stories of psychic interest are told in connection with the claims of the invention of the tank. Among the claimants is Mrs. Capron, of Oxford-gardens, North Kensington, a lady referred to by Mr. Justice Sargant as "having seen tanks in a dream." Her story, told in the "Daily Express," is to the effect that one morning, while dressing, she became unconscious of her surroundings and woke to find herself on a cold and misty battlefield in France. Suddenly she heard a voice calling, "More help from Great Britain!" and saw, floating towards her till it stopped just above her, a lovely white lily, in the centre of which appeared the face and bust of a beautiful Frenchwoman, who, looking down on her, said, "And it is come through you." Having repeated the assurance, the vision disappeared, and the seeress wandered on through the mist. Then came a clap of thunder, accompanied by vivid light, and she saw, rolling out of a mined French town and over the German trenches, great armoured battle cars, bristling with guns. Mrs. Capron put the idea thus conveyed to her into a design which she entrusted to a young engineer, and a patent was secured, but the plans did not receive any practical support from the War Office.

The other story is quoted in the gossip column "Under the Clock" in the "Daily News" as from a correspondent who claimed to have invented the tank in 1908. In that year he shared a bedroom with a young engineer given to talking in his sleep, and overheard him one night describing a machine which was to revolutionise war. The listener wrote down exactly what he heard, and he affirms that it was a faithful description of the tank subsequently used in the war.

EVEN if we can only make a single pin-hole in the curtain that hangs between the two worlds, that will at any rate show that there is light on the other side.—W. T. Stead, quoted by Edith Harper in "Stead the Man."

On taking his seat at the South-Western Police Court on Monday last, Mr. Bankes, referring to the Bloodworth case, stated that he was not a Spiritualist. We had no reason to suppose that he was. It is not necessary that a magistrate shall be a Spiritualist in order that he may administer the law justly and courageously. We have reason to be gratified that the decision he gave came from one who has no bias in favour of Spiritualism.

THE REALITY BEHIND LIFE AND FORM.

THE DISCONTINUITY OF MATTER.

(Continued from p. 352.)

Independent of the basic law of electricity that unlike signs attract and like repel, it now appears from the researches at the Chicago University that atomic speed is also a factor, for atoms can only occupy the same space with other atoms without conflict "when endowed with sufficient kinetic energy," i.e., motion without reference to cause.

And, curiously enough, Professor Millikan declares "the α -particles do not penetrate the air after the manner of a bullet by pushing the molecules of air aside, but rather that they actually shoot through all the molecules of air which they encounter."

A photographic plate is shown to illustrate the fact that a particular particle snot through on an average as many as 10,000 atoms before it came near enough to an electronic constituent to detach it from its system and form an ion, which caused the observation that it is conclusively shown that the electronic or other constituents of atoms occupy such an exceedingly small fraction of the space enclosed within the atomic system that "practically the whole of this space must be empty to an electron going with this speed."

In further illustration he gives the following:

"If a new planet or other relatively small body were to shoot with stupendous speed through our solar system, the time which it spent within our system might be so small that the force between it and the earth or any other member of the solar system would not have time either to deflect the stranger from its path or to pull the earth out of its orbit. If the speed of the strange body were smaller, however, the effect would be more disastrous both to the constituents of our solar system and to the path of the strange body, for the latter would then have a much better chance of pulling one of the planets out of our solar system and also a much better chance of being deflected from a straight path itself. The slower a negative electron moves, then, the more liable is it to deflection and the more frequently does it ionize the molecules through which it passes."

This is the first intimation to the writer that speed can influence the pull of gravity, but it is an interesting consideration in view of the statements of idealists that it is the higher potencies of the etheric realms that release the next life from the limitations that circumscribe us here. Can it be that Professor Millikan has in the above unconsciously given the sanction of science to the supposed visionary claims of religious enthusiasts who have been giving the above as inspired utterances?

He declares that "the investigations agree with the assumption that mass is all of electrical origin," and he refers to the fact as "one of the capital discoveries of the Twentieth Century." Elsewhere he says in the same direction: "When we combine the discovery that an electric charge possesses the distinguishing property of matter, namely, inertia, with the discovery that all electric charges are built up out of electrical specks all alike in charge, we have made it entirely legitimate to consider an electric current as the passage of a definite, material, granular substance along the conductor." In other words, "the two entities, electricity and matter, which the Nineteenth Century tried to keep distinct, begin to look like different aspects of the same thing."

As if to anticipate further the non-belief of the reader who balks at the atomic theory, he declares "it rests upon direct, exact quantitative observations and measurements," and says further, following a review of the work and conclusions of Westgranz, Weiss, Przibram, Eyring, Fletcher, and others:

"It has been because of such agreements as the foregoing that the last trace of opposition to the kinetic and atomic hypotheses of matter has disappeared from the scientific world."

Science and materialism have been inclined to smile at the claims of the idealists which required them variously to postulate the "all-ness of God," the "omnipotence of the Master Mind," the "unity of nature," etc., but the disclosures of the physicists are now looking in that very direction for an explanation of the phenomena of nature.

Professor Millikan declares that "electricity and matter begin to look like the same thing," and as the electrical units, the electrons, are invisible and apparently non-existent till Mind gives them motion, evidencing the presence or directivity of the unseen author of energy and natural law, it all seems to focus in unity. And again do we find the logic of events crowding the physicists and idealists towards a common viewpoint, crystalizing into substance "Thales' ancient belief in the essential unity of nature," for according to some of the progressive thinkers electricity is but an expression of Mind and thus all nature is an expression of the Universal Mind, the Divine Mind, the creator and sustainer of all things, "the primordial element out of which all things are made."

Hence, viewed from a certain aspect "Dualism" may be a misnomer. For instance, it has been shown that two kinds of matter can occupy the same space at the same time pro-

vided one is endowed with sufficient kinetic energy, and we are confronted with the probability that what we have taken to be passive matter actuated by spirit is but the aspect of two different kinds of matter "in the same space at the same time," the higher invisible substance conditioning the lower visible substance, and that in the spiritualization of substance from its lowest and grossest manifestations through all the successive stages, to and including what idealists have postulated as pure spirit, there are no discrete degrees, but there is, after all, but one substance; that what has appeared to be atomic matter actuated by postulated non-atomic spirit is, in fact, spiritual substance from start to finish, from the lowest to the highest conceptions of substance. In such a view spirit, mind, is the sublimation of substance endowed with such indescribable kinetic energy that we have not considered it substance and have, therefore, obscured it with mystery. It seems to the writer easiest to think of spirit and mind in the terms of substance, from which viewpoint the mental atmosphere appears to clear, for what has appeared to be dualism may, through the interdependence of matter, be but the wider realities of Unity, the higher invisible conditioning the lower visible orders, to repeat Deserts "making it more complex as we rise from the inorganic to the vegetable, to the animal, to the human, each step being a manifestation of a higher form of psychic energy." In this conception of Unity, spirit is but sublimated substance. And by the same token is not mind also, and so on to Infinity, the final culmination in the great actuating, sustaining Principle that we symbolize as God—all one substance—manifestations of Unity.

San Francisco.

EWING.

THE CHURCH CONGRESS AND SPIRITUALISM.

BY THE REV ELLIS G. ROBERTS, M.A. (OXON.).

In a letter to LIGHT published some weeks ago I expressed a desire that the Church should either come to an honourable understanding with the friendly section of Spiritualists or offer an honourable field for a fair fight to a finish. The promoters of the "discussion" at Leicester have evidently no desire for the first, and no stomach for the second. They have preferred to maintain the traditions of hole and corner tactics. Such tactics have already brought upon the Church disaster after disaster. In recent years they have endured the disastrous downfall of the Church in Wales—a downfall due very largely to the execrable strategy of its defenders. The Church apparently will never learn the lesson that honesty is, even from a prudential point of view, a safer policy than bluff. Long ago the bishops were described by Sir William Harcourt as "masters of evasion." But the policy of perpetual evasion has brought no relief to the troubles of the Church. And it never will.

If the Church had wished to ascertain the truth she could readily have found clergy who have devoted a great part of their lifetime to the investigation of the subject under debate. Some of these men are well known to the outside world for the work they have done in other departments of labour in the service of man. Mr. Tweedale, *e.g.*, has an honourable name among the readers of the "English Mechanic," and my own carries weight among some hundred thousand sturdy adherents of physical culture. But none of these men are asked to contribute of their hard-won knowledge. Again, on a matter of such vital importance the cleric might have stooped to call the faithful layman into council, and invited the aid of Sir Oliver Lodge, Sir William Barrett, Dr. Ellis Powell, and Mr. Hewitt, K.C. But she chose a list of *cognoscenti* beginning with "the gloomy Dean"—who vouchsafes nothing beyond a most casual reference to the subject—and tapering off to a very amiable, eloquent and illogical Irishman whose own claims to distinction are limited to a third-class degree in Modern History, and the reputation—doubtless well-deserved—of being a favourite preacher among fashionable congregations.

By far the most painful fact with which the clergyman of modern times is confronted is that the religion he is bound to teach is no longer taken seriously by anything but a fraction of the people he meets every day. People do not believe in the sincerity of the Church. More especially is this the case with the exceedingly important industrial workers, whose confidence in the Church can now, as we are told by Mr. Philip Snowden, only be purchased by some tremendous self-sacrifice on her part. In the past she has endeavoured to shore up indefensible positions with bluff and make-believe, and the result has been to produce almost universal distrust in her honesty.

The proceedings at Leicester are a distinct commencement of hostilities. It is absurd to suppose that Spiritualists will be content to stand on the defensive, and simply rebut the accusations brought against them. And the proper strategy for Spiritualists at present is to ask a definite question and insist on a definite answer. That question is:—*Is the Church herself loyal to her creeds?*

THE mixture of those things by speech which are by nature divided is mother of all error.—HOOKER.

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FEAR AND FEARLESSNESS.

An article appeared in our columns more than fifteen years ago (May 14th, 1904), headed "The Uses of Fear." The title has suggested some reflections which may usefully supplement the ideas expressed in that article—the main idea was that whilst fear has been a valuable factor in the preservation of species, and whilst the animal instinct has still some use for mankind for this purpose, it only plays a very minor part now in the human race, and "its main use for the more developed types of mankind is that it supplies the element of resistance which makes the spiritual struggle educative. Without the resistance afforded by this instinct, man could never attain to heroism. . . . If the fearless life is to be established in the soul of man, it can only become so by means of the struggle to overcome the instinct of fear."

It may seem to us as if the heroes who have faced the perils of warfare by land and sea and air had lost all sense of fear, but if this is so in some cases it has been by a process of self-mastery. There are a few exceptional men who are able to say that they have never known the feeling of physical fear, but closer inquiry would show, we think, that they are not wholly unacquainted with the feeling. A man once confessed in our hearing that although he had never been conscious of physical fear he was "a moral coward"; "the fear of man that maketh a snare" is as dangerous a weakness as the more animal instinct.

The word "fear" is habitually used to express two very different experiences. The growth of language marks the growth of ideas, but it does not keep pace with them. Mankind has to act on the plan humorously suggested in "Alice through the Looking Glass," where, we may remember, Humpty Dumpty said that he paid extra to words to make them mean what he wanted them to mean. "Fear" has a double meaning, and this fact has somewhat confused shallow thinkers. The word has stood in Biblical language for the reverence and awe with which the human soul looks out on the mysteries of the Universe, and looks up to the Infinite Source of that Universe; it has stood also for man's sense of his own littleness and dependence on the Divine Power. The man who fears in this sense is sure to be modest. All those little mean faults which we denote as vanity, and bumptiousness, and egoism, will shrivel and disappear in a man who has this reverent feeling for Reality, whose sense of values is true and just and far-seeing. "Be not high-minded, but fear," is a maxim which fitly denotes this quality.

But fear in the sense of being frightened is a weakness to be overcome. There has been a real confusion of thought in the use of this word, and it is owing to this confusion that the theologians of a past generation were so apt to hold over their congregations the threat of hell-fire.

We must not assume that the threat was altogether mischievous in its effects. There are many still undeveloped souls who are at the stage at which the mere animal instinct of fearfulness acts as a deterrent, and for such this kind of preaching may have had its uses; but anyone who acts under the impulse of fear is in bondage. There is no virtue in such action, and until a soul attains to some degree of that "love which casteth out fear," its activity cannot inspire admiration.

We not infrequently hear arguments against Spiritualism which are based on fear. They are weak arguments and are likely to be most ineffectual except in the case of timid souls; for such they may have their uses, but timidity is an unwholesome condition of mind, and courage is a pre-requisite for any high enterprise.

Those who fear to open the door to intercourse between the Seen and the Unseen had better abstain. They should first gain the quiet mind, the steady balance and trustfulness which make this intercourse healthy and helpful.

But to preach such timidity as a desirable state is a great mistake. "The fearful and unbelieving" are alike warned that they can have no share in the higher blessings of the spiritual life.

The great victories of the world have been won by courage, and those who aspire to take some part, however small, in the achievement of the victory of Light over darkness, and Right over wrong, must strenuously overcome in themselves the lower instincts, among which fear is one of the most persistent. It takes many forms; worry, anxiety, foreboding, are all elementary forms of fear; also that kind of self-distrust which is sometimes mistaken for humility and modesty, but which is really incompatible with these great qualities.

All great characters are modest, and humble, and self-reliant, but this latter term is not quite exact. This assurance is not a self-asserting quality at all; it is a reliance born of self-sacrifice, born of courage and an intense belief in the sufficiency of God. This belief may find no intellectual expression, the man who possesses it may have no creed, but it is deep-rooted in his consciousness, more deeply rooted than his intellect. He may or may not give a name to this Source of profound assurance, but it is the secret of that greatness which amazes us when we recognise a really heroic character. Those who thus live in the fear of the Most High fear nothing.

ELLA WHEELER WILCOX.

"Mrs. Ella Wheeler Wilcox the poet, died at her home at Short Beach, near New Haven, Connecticut, this morning." Such is the text of the message, dated Thursday, the 30th ult., announcing that another worker in our movement had passed through the gates; and of Ella Wheeler Wilcox it may be said that she laboured in the spreading of the greater light long before she became an avowed Spiritualist. So much has been and will be written of her in current literature, that our own words may be few and short. Her best biography is written in those poems which appealed to the great heart of the people. She was a power for good everywhere; she renewed the weary, gave hope to the comfortless, lifted the souls of men to a higher level. Before she passed she gained that intellectual conviction from psychic evidences which, however needless to some, seems in a way to clinch the assurances that come through the intuitions. Some communications concerned with reincarnation experiences of herself and her late husband aroused a certain amount of criticism. They were certainly of a rather bizarre character. We are content to regard them as belonging to a department of psychic inquiry of which, at present, we know but little. It appears to be a question of certain deep spiritual truths, distorted by being translated into physical terms. This is especially a region in which "the letter killeth." We refer to the matter here merely for the sake of trying to clear away a difficulty in the right understanding of psychic communications that go beyond the range of normal experience and conviction.

Our gratitude follows the arisen spirit of our friend. She was, in the words of one of her biographers, the "Poet of Sympathy." The sympathy she awoke, the consolation she gave, have made for her a myriad friends. The seeds she sowed on earth have returned to her in a great golden harvest. From "a night of stars" she has passed to the radiant dawn. We give her Good Morrow in the ancient way, and remember again her famous lines:—

"And so for me there is no sting in death
And so the grave has lost its victory.
It is but crossing—with a bated breath
And white set face—a little strip of sea
To find the loved ones waiting on the shore
More beautiful, more precious than before."

"Life gives of its best to all—happiness to some, renunciation to others, and to a few, transfiguration. What if now most of us who love truth must 'do without'? Let us but dedicate heart and mind to a work, and we shall find that renunciation leads to transfiguration. There is but one road to God, for all to tread. It is the path of bliss. It has its steps—happiness, renunciation and transfiguration. Whoso will offer up all that he is to a work, though he 'lose his life' thereby, yet shall he find it soon, and 'come again rejoicing, bringing his sheaves with him.'"
—C. JINARAJADASA.

FROM THE LIGHTHOUSE WINDOW.

Miss Lind-af-Hageby had a large and deeply appreciative audience at her lecture last week at the Steinway Hall on "The Nature and Meaning of Mediumship," delivered under the auspices of the Marylebone Society. As the night was cold and wet such a result was a convincing proof of the interest felt in the lecturer and her subject.

"The Guards Came Through, and Other Poems" is the title of a new volume of verse by Sir A. Conan Doyle, to be published shortly by Mr. John Murray.

Miss McCreadie, at a recent meeting at the Stead Bureau, related this hitherto unpublished story of an incident in connection with the Rev. Walter Wynn. He asked his son Rupert, "Can you tell me something that happened in your boyhood?" Rupert replied, "Do you remember when we had such a chase through the coal cellar after my white mice? Didn't we have a hunt?" The father laughed heartily, and said, "My boy, I had forgotten the incident entirely, but now I clearly recall it." Miss McCreadie added, "These are the simple stories that I am getting every day from the other side."

Some who know little of the subject may regard the above as another example of trivial messages. Professor Hyslop, however, has ably pointed out in one of his books that it is just such simple, homely stories which have the highest evidential value.

The second of Mrs. Ch. de Crespigny's stories of the occult in "The Premier" magazine is as cleverly told as the first. Its hero is a young man who is troubled by a recurring psychic experience of an unpleasant character, and the meaning of which he is unable to fathom. It turns out to be of the nature of a warning which, acted upon, saves him and his fiancée from a fatal accident.

A long queue was waiting outside the doors of the hall in Leicester when Mr. Horace Leaf delivered his recent lecture on "Materialisations." Mrs. Leaf, who was assisting her husband, says that when she approached the building an hour before the lectures she imagined the people must be waiting to get into some cinema.

This interest in our subject finds a parallel in the meetings of the Marylebone Spiritualist Association in the Steinway Hall, where it is no unusual thing for people to be turned away on Sunday evenings owing to the hall being full.

We are informed that while the Marylebone Spiritualist Association are in negotiation for a hall in which to hold their Monday gatherings, they are making use of the Delphic Club in Regent-street, and have already held several well-attended meetings there. It is also gratifying to learn that at a very successful At Home recently given by Mrs. Susanna Harris to the Association in the rooms of the Club she was able to collect £40 for the Society's building fund.

In reply to Mr. Bottomley's recent article in the "Sunday Pictorial," entitled "Do the Bishops Believe?" challenging any clergyman to declare his unqualified belief in the central doctrines of the Christian Church, the Rev. D. Kennedy-Bell, in the same paper (October 26th) writes, "I assert that I believe without reservation in the Virgin Birth, the Resurrection, and Ascension of Jesus Christ."

"Our old friend Rationalism dressed up once more in respectable Sunday-like clothes," is the comment of M.R.C., a well-known contributor to our columns, on an article in the "Hibbert Journal," entitled "Humanism: An Experiment in Religion," by Sir Roland K. Wilson. Sir Roland holds that the revival, after the crucifixion of Jesus, of the movement He inaugurated "was due to belief in His bodily resurrection, which was probably an illusion."

"This view might have passed muster thirty or forty years ago," remarks M.R.C., "but to-day the Resurrection appeals to as many thousands outside the Church as in it as very far from an illusion, and this as a result of psychological research."

Mr. George A. Wade has an article in the "Daily Mail" in which he says, "Everywhere there is a great and fast-spreading growth of belief in the occult." He relates various stories which have brought conviction to those concerned.

In an address to the Institute of Journalists Mr. Bean, the Australian Official War Correspondent, spoke appreciatively of Sir Arthur Conan Doyle. As soon as the "Diggers" knew "Sherlock Holmes" was visiting them they gave him, says

Mr. Bean, a memorable welcome. But before they knew he was the famous novelist they took him sometimes for Marshal Haig or Marshal Foch, according to their ideas of the significance of his impressive uniform. For Sir Conan Doyle, although the most modest and genial of men, had arrayed himself in his uniform of deputy-lieutenant of an English county. He admitted he did this with the idea that it would be useful when passing sentries. And so it was.

It was somewhat disturbing (continued Mr. Bean) when strolling along with Sir Arthur to note that he was not returning the salute of the "Diggers." "Bless me, they are not saluting me!" said Sir Arthur. "But they are!" persisted Mr. Bean. "Why?" asked Sir Arthur. "What do you expect with those things on?" said Mr. Bean, indicating the uniform. After that Sir Arthur saluted, but in a half-hearted way, not because of want of feeling, but because of his modesty. Later on he stood with Mr. Bean in front of the grave of an Australian. A steel helmet and rifle were on the mound of earth. The heart of the genial Sir Arthur was flooded with pity. "Here is one, at all events, who deserves a salute," he said simply, and stiffened himself and saluted with all his warm soul behind the act.

I am told (writes the "Diarrist" in the London "Star") that there is every possibility of a special committee, representing Churches of all denominations, being convened to look carefully into the subject of Spiritualism. Among clergymen as a whole there is a strong feeling, which has been accentuated by Sir A. Conan Doyle's instant reply and challenge to Dean Inge, that what is needed is a definite statement—on behalf of all Churches as one religious body—of the Churches' policy towards Spiritualists and their teachings. The Spiritualists under various religious disguises are eating into many existing denominations, and the more active clergymen feel that something must be done to meet the psychological demand which the Great War has produced.

In a village on the South Coast between Hampshire and Cornwall (says the "Evening Standard") there lives an author whose novel is complete except for one incident—and that incident concerns the appearance of a ghost. Not until he has seen this ghost will his book be properly completed. He has waited now for five years to see the ghost which haunts, or is said to haunt, one of the rooms of the house in which he lives. The ghost is that of a woman, who, some centuries ago, was the mistress of a merchant, and was killed because she had been unfaithful.

The ghost has been seen and described by several people, but the author is not content until he himself has seen it, and can write with first-hand knowledge. He is an old man now, but so great is his interest in the subject that he feels certain that he will not wait in vain. He has tried in many ways to catch a glimpse of the ghost, including sleeping in the haunted room; but as those who have seen it say that it appeared at four o'clock in the afternoon, he now watches for it only in the daytime.

We last met Mrs. Ella Wheeler Wilcox in company with Miss Helen Mathers, the novelist, and several other friends. It was just before her illness in this country (which threatened to cut short her mortal life before her return to her native land) and after her stay on the Continent, where she did much good work. Our climate tried her sorely, but she was still bright, alert, and showing that quickness of perception which we associate with Americans. She had then met or was meeting many persons of intellectual or social distinction. But as she remarked to us in a serio-comic aside, she was regarded by the "highbrows" in her own country with a certain disdain. She was pre-eminently a poet of the people, and one can always gain a little meretricious distinction by affecting to look down upon the populace and those who minister to their literary needs.

A beautiful little touch in Saturday's ceremony of the unveiling of a lectern in the Chapel Royal, Savoy, to the memory of Mr. and Mrs. Laurence Irving was the reference by the Rev. Hugh B. Chapman to Laurence's brother, dear to so many present, who had himself just passed on. Those present could not doubt, said Mr. Chapman, that Harry Irving "was with them in that act of reverent worship."

The inscription on the back of the lectern is worth recording and recalling (we do not know its author): "Listen to the exhortation of the dawn. Look to this day, for it is life, the very life of life. For yesterday is but a dream, to-morrow is but a vision; but to-day well lived makes every yesterday a dream of happiness, and every to-morrow a vision of hope."

From Dr. W. J. Crawford we learn with pleasure that his further investigations into the problems connected with psychic communication are proceeding apace, and that his experimental work is yielding good results.

WONDERFUL BOY MEDIUM IN ICELAND.

By PROFESSOR HAAALDUR NIELSSON

(Of the University of Reykjavik, Iceland.)

(Continued from page 350.)

Amongst those who have done most for spreading the knowledge of psychic matters in Iceland the president of our Society, the poet and novelist, Einar H. Kvaran, is the most prominent. Next comes Judge Kr. Linné, and the old poet and novelist, the Rev. Matthias Jochumsson, who, by the way, is one of the finest psalmists that Iceland ever had. In spite of his venerable age he has an ardent interest in Spiritualism, the teaching of which agrees so well with his bright views of life. Amongst the promoters of psychical research in Iceland the writer of this article may perhaps, in all humility, venture to count himself. A young philologist, by name Jacob Joh. Smari, has also studied psychic literature with great energy, and given the cause considerable support. Some members of the medical fraternity have begun to be interested in the subject, and most of all the indefatigable and fearless doctor for mental disease, Thordur Sveinsson. He carries on experiments and is dealing specially with the question of the reality of obsession. He entertains the hope that if this kind of lunacy occurs, it may be cured by the help of psychic power provided through the instrumentality of discarnate spirits.

As a proof of the growing interest in the cause I may also mention that last summer both Mr. Einar Kvaran and myself travelled round about Northern and Eastern Iceland. During his summer holidays Mr. Kvaran lectured about forty times on Spiritualism and psychical research, and I preached twenty times and lectured thirty times on similar subjects during my holiday travel of six weeks. I gave almost all my lectures in churches and to crowded audiences. Much interest may be due to curiosity, but there is a great longing and hunger in Iceland for more knowledge about the Beyond.

Some books and booklets have been published in Icelandic on the matter, amongst them two works translated from English: W. T. Stead's "After Death" ("Letters from Julia") and recently the Rev. Charles L. Tweedale's "Man's Survival." One of my Theosophist friends has translated the last mentioned. There are a number of Theosophists in Iceland, and they have always taken up a friendly attitude to us who are interested in Spiritualism.

I spent my summer holiday in England in 1910. I had then sittings with six different mediums, and got some excellent identity proofs, through Mr. A. Vout Peters amongst others.

This year I was in England for two months and spent part of my time in reading some of the oldest works on Spiritualism in the British Museum Reading Room. These books are unfortunately not published in new editions. They have been out of print for a long time.

On this visit I had sittings with six different mediums. I do not think that I preferred any medium I saw in England to our own Indridason. The latter's mediumship was so many-sided. I consider it a great piece of good fortune to have been allowed to experiment with him for five years. I am also much indebted to other mediums in Iceland. I have still no professional medium. Of the English mediums Mrs. Leonard interested me the most.

I cannot conclude this article without pointing out what a loss it is to psychic science that such an exquisite medium as Mrs. Leonard is left unnoticed by scientists. She deserves to be taken into their special protection, and no séance with her should ever be allowed to take place without careful shorthand notes being taken of everything occurring. Her remarkable powers should be made use of by scientists in the way that Dr. James H. Hyslop has made use of those of the American medium, Mrs. Chenoweth.

I am sorry to learn how few of the English Spiritualists with whom I came in touch have a thorough knowledge of the wonderful work which this the most prominent of all psychical researchers has achieved for the new science. Not only are his voluminous "Proceedings" of immense interest, but also many of his articles in the "Journal" of the American Society for Psychical Research. They belong to the best which has been written about the matter from a scientific point of view. The Spiritualistic theory has no more penetrating advocate. Many scientists and not a few of the Church dignitaries of all countries would profit by reading such essays as that to which he has given the heading: "Ignorance in High Places," and many similar.

Every University should establish a chair for Psychic Research, which has already produced such a great literature. The psychologists who are not yet able to realise what a gold mine mediumship is for wider knowledge about the human soul, must either be ignorant on this field or blinded by prejudice. Ignorance on their part about this matter becomes, from now, indefensible.

Also the Church will suffer in the future if her representatives continue to assert their stupid theory of devilry, or cast scorn on the truth.

All facts reveal to us something about God, and the phenomena of Spiritualism are facts. And all who know a little of the New Testament know that Christianity was founded on the same sort of phenomena. Christianity has been so

much altered that it does not recognise itself when it sees how it was originally.

If the psychologists can open their eyes one may perhaps hope that the mediums—the delicate instruments of the influence of the higher world—will be afforded better treatment on the part of the scientists than they have sometimes obtained, and one will no longer witness such terrible mistakes as those of which the famous, but in this domain very ignorant, Professor Birkeland made himself guilty some years ago as regards the prominent American medium, Mrs. Wriedt. It is hard that innocent people should suffer for the arrogance of ignorance, and that the population of a whole country should be delayed for years from the acceptance of such a truth.

As regards the persistent doubter, I know no better remedy than the following:—Find a medium in your own circle of friends. Continue the investigation for years. Notice the development of mediumship from the small beginnings to the highest phenomena. When you have reached so far as the Direct Voices and Materialisation, you can then take the medium to the home of even the greatest doubter, whether he be a clergyman, bishop, lord, or scientist. Every doubt must ultimately disappear in face of invincible facts. *Magna est veritas et prevalebit.*

DR. GELEY AND FRENCH PSYCHIC INVESTIGATION.

Dr. G. Geley, the Director of the International Metapsychic Institute, Paris, has recently visited England to confer with some leading English authorities on psychic matters. His object has been to make known the scope of the new enterprise. The Institute, which, it will be remembered, is under the presidency of Prof. C. Richet, and includes on its Council Prof. Santoliquido, M. Flammarion, the Count de Gramont, Dr. Teissier and other names distinguished in science, has an excellent laboratory fitted with the best self-recording apparatus and other appliances. It has ample funds and will undertake experiments, not in order to convince sceptics, but with the intention of discovering the laws under which psychic phenomena take place, and the inferences which scientific measurement and exact reasoning can deduce from them.

I venture to express sincere congratulations on this departure. No conclusions worth the name will ever be reached by dialectical methods. Co-ordinated experiment alone is of permanent value. Reunions and social discussions by well-meaning sceptics posing as men of science, who invent ingenious objections and theories to discredit facts as certain as the existence of radium (which no one has ever seen) leave us in the position of proving the same things over and over again, receiving the same "messages"—futile, trivial, devout, personal, allegorical and explanatory—received with ridicule by some, with reverence by others, as consolatory by many. Taken together, the phenomena have convinced all but the resolutely sceptical (whom no amount of evidence will convince) of a continued life, and of the exceedingly fragmentary knowledge which we have of its conditions. If the Metapsychical Institute can discover some of the laws under which the phenomena take place, that will be the best means of giving the average man a mental framework into which the new facts can be fitted. Those who still doubt the facts are best left in the position they have taken up. After the experiments of Crookes, Wallace, Lodge, Schrenck-Notzing, Geley, and Crawford, it is really not worth while to endeavour to overcome an incredulity which hurts no one but themselves.

S. DE BRATH.

P.S.—I would like to add that any persons wishing to communicate with Dr. Geley can do so under cover to me at Merlewood, Otlands, Weybridge.

"It cannot be denied, I think, that the twin evils ignorance and selfishness—or it would be more correct to say the one evil of selfishness, since selfishness is a form of ignorance—lie at the root of much of our social misery, and if more enlightened knowledge on this point were taught in our schools a vast amount of human misery would be prevented and much pain and sorrow cut off at its source. This world will be a much better place to live in when we have discovered that the path to freedom is to do our work in the spirit of service rather than gain; and it will be still better when everyone learns to be tolerant and kind and sympathetic instead of being self-righteous and intolerant of other people's beliefs and ways of doing things."—JOSEPH BIBBY.

"NATURE'S organisation is very complete and very far-reaching. No yard of ground, no cubic foot of fresh water or of salt-water, is outside the scope of her unsleeping vigilance. Day and night, year in and year out, her sanitary officials are at work. And the very continuance of life upon the earth is due to their beneficent labours. Where the animal world fails, the vegetable world steps in; no corruption is too foul for it to take up and assimilate into its own system; every leaf and blossom, every bud and fruit and seed, consists of matter that has lived before, and died, and been given over to decay, and rescued from it, and brought back into the sphere of vivid and vigorous energy. Although in the natural world death is always the end of life, yet the triumph lies not with death, but with life."—T. WOOD.

DIVINE IMMANENCE AND TRANSCENDENCE.

MAN'S PLACE IN THE COSMIC ORDER.

BY QUESTOR VITE.

In seeking to understand man's place in the Universe, modern thinkers realise the logical necessity of a fundamental unity relating man with the Universe, as an integral unit of that universe, and many thinkers find the solution they seek in the Divine Immanence and Transcendence of the Universal Intelligence, or Infinite Self, or God.

But this solution carries an inherent paradox. If the Divinity is immanent in man, then why (some will say) does not man know it, and why cannot we enter into personal relations therewith? The reason of this is given below.

While the Infinite Intelligence necessarily comprises and cognises all its integral units, the latter are faced with a psychical gulf when endeavouring to trace their connection and relationship with the Infinite Unity in which "they live and move and have their being," and find themselves restricted to mere logical apprehension of that Unity.

This limitation in finite cognition is discouraging to many thinkers and leads to doubt and to theories of the Universe as merely mechanical, eternally undergoing mere mechanical change; while others are repelled because the demand of their hearts is for a personal God with whom the individual can enter into personal relation, while in the above theory God is lifted above the limitations inherent in personality. Others, again, prefer to consider that God has only had one son and does not incarnate in all His units.

In the study of religions and systems of philosophy current on this earth, it is the individual intelligence that is the ultimate court of appeal and that judges and decides whether the individual will identify himself with any particular system presented to him or not. And it must be remembered that the functioning of particularised intelligence is conditioned by temperament and emotion, *i.e.*, heredity, and by the influence of environment. So in presenting the following remarks, it is not with any pretension of presenting a universal truth. That is, of course, impossible. But they will appeal to some minds.

If we bring the theory of the microcosm, as an epitome of the Macrocosm, or Universe, to bear on the paradox presented in the principle of Divine Immanence and Transcendence, some of us will find that considerable light may be thrown on the problem by the use of analogies and deduction. And though the psychical gulf between finite man and the ultimate Reality must ever remain and cannot be transcended, it is some satisfaction to grasp a subordinate illustration of an analogous process actually functioning in a lower plane, and thus realise the possibility of this process being a representation of its prototype, functioning in antecedent logical order, in a higher plane and transcendent mode.

If we consider man as an epitome of the Universe, *i.e.*, as an illustration of universal law, we find that he represents a small universe in himself, comprising millions of units (cells), living and moving and having their being in his organism. If we suppose, for convenience of illustration, that these cells were self-conscious entities, they might imagine that they had a life of their own (as many of us do), whereas, as modern research has taught us, it is the life of the man which incarnates in these cells (see Quain's "Anatomy," edited by Schafer: "Karyokinesis").

But we also know that man does not originate his own life. He does not build up his own organism. That is done by transcendent powers acting through the uterus of his mother. The influx of life that then occurs, does not cease at the birth of the foetus, but continues and builds up the organism and continues till death (and after).

This antecedent process of influx relating us with our mediate source of being has been dealt with in an article on "Self Consciousness and Introspection."

Let us consider man as occupying the same position in relation to the transcendent Being whose life is incarnated in us, as the physical cells of his organism occupy in relation to the inner finite-self within him, and you have the parallel or analogy illustrating the Immanence of the Divine Life and Intelligence within us.

This theory of the Immanence of God in man demonstrates the immortality of man, as God cannot die.

With regard to the Transcendence of the Divine Intelligence, while being immanent in man, this is illustrated by the same analogy.

Man's intelligence functions through his brain, and his determinations are communicated to his physical organism through his sensor-motor nervous system (excluding the sympathetic system, the connection with which is mediate and indirect). He thus commands his organism and the millions of cell-entities constituting it. But while the man's life lives through all these cell-entities, his intelligence ever remains transcendent to them. They live their lives and perform their functions as units in his organism, but they know nothing of the self who determines them, and whose life lives through them. That self ever transcends them. If they

were self-conscious units, they might possibly be inclined to deny his existence and claim independent existence of their own, as some men do.

In a previous article it was shown that the finite self incarnate in man is a unit of the Infinite Self, and it is that self incarnate in us that knows (apart from whose presence knowledge would not be possible), but it can never be known by us; it ever recedes before the regarding mind, or in other terms it transcends finite cognition. We can only cognise external relations as "objects of knowledge," we cannot look within. The universal Self is thus present in all men as the "knower," and unites them all in its One Unity, but while comprising the experiences of all its integral units, it can itself never be known by them. Not only is it present as the knower in all men, but it remains as the Reality in them after physical death and subsequent transmutations. So it is also present in all spirits and Angels, or all other unit-selves in higher modes of being pertaining to our Cosmos, yet ever transcends them all.

It is the Ultimate Reality, whose life lives through us all (as our particularised life lives through the cells of our organisms), and while granting us the knowledge of our experiences, it remains the One Real Experience, and all our experiences are gathered in its One Identity.

(To be continued.)

DR. ELLIS POWELL AT GLASGOW.

In fulfilment of a long-standing engagement, Dr. Ellis Powell visited Glasgow on October 26th and gave two addresses—one on "Our Boys in the Great Beyond" and the other on "Spiritualism in the New Testament." In the former address, delivered in the morning to an audience mainly composed of Spiritualists, Dr. Powell took up the Church Congress challenge with regard to the alleged absence, from among Spiritualists, of any attempt to grapple with the higher problems of the future life in a scientific and philosophical manner. Starting from the common ground, occupied by both Spiritualists and Churchmen, that the human personality survives bodily death, Dr. Powell built up a fabric of philosophical reasoning with regard to the future of the consciousness, showing that all sound inference led us inevitably to the Spiritualist position.

There was an excellent audience in the morning, and in the evening the large hall was thronged with eager listeners.

During his stay Dr. Powell (who was accompanied by Mrs. Powell) was the guest of Mr. Wm. Jeffery, a well-known Glasgow business man, the possessor of one of the finest collections of spirit photographs in this country. Mr. Jeffery is an accomplished amateur conjurer, the friend of Mr. David Devant and other exponents of the art of deceiving the eye. He originally began the study of Spiritualism for the purpose of demonstrating, by his knowledge of conjuring, the fraudulent character of Spiritualistic manifestations, but at an early stage of his investigations he found that the hypothesis of fraud would by no means cover the facts, and he is now a convinced and ardent exponent of the doctrine of survival.

THE MYSTIC AND THE PSYCHIC.

Mrs. S. F. Smith writes:—

No one who realises that the higher animals are unquestionably psychic cares to hear scientists and Spiritualists blandly describing the Master Jesus as a psychic.

It savours of profanity to the occult student who has grasped that spirituality and psychism are by no means synonymous terms, and that it is possible to be a first-class psychic while still at a very primitive stage of evolution.

There are two forms of psychism. One was common to all humanity at a bygone stage of evolution, and it is advisable to leave it alone at our present level, since it means giving up our own wills for others, who may or may not be morally and ethically in advance of us, to control as they deem fit. The other form can only develop in the wake of unusual will power and force of character, and it brings in its train many occult powers (about which the average Spiritualist knows nothing) which differ from ordinary psychic phenomena as completely as the light of the sun differs from the rays of the moon. No doubt the Bishop of London feels this great distinction intuitively, though he failed to make his opinions clear to his hearers.

No mere development of psychic faculty will lead us to "the fulness of the stature of the Christ." The path of discipleship is reached by following truth, simplicity, sincerity, renunciation, and above all Love.

Whoever *lives* Love cannot fail to develop in course of time the deep psychic powers of the occultist which have nothing in common with the controlled powers of the medium. That these latter powers are often very purely and spiritually used by psychics no one denies, nor that they have been of inestimable comfort to the bereaved during these universally dark years of sorrow and tribulation. To this fact no one can testify better than myself.

But it is as well to avoid confusing the issues, and to learn to distinguish plainly the vast gulf in evolution that separates the mystic and occultist who work from within from the controlled psychic or medium whose powers are from without.

ON PERPLEXING EXPERIENCES.

It is apparently very difficult for some investigators to realise the fact that in their inquiries they are dealing with the most subtle and sensitive of all forces—the forces of mind and will. A needle poised on the point of another needle is not more delicately balanced than the conditions which occasionally prevail at some circles. The merest breath is sufficient to derange the true direction of things. If some of those who have arrived at final evidences had been swayed by a superficial observation of certain of the things they witnessed in séance they might long ago have given up their quest in despair of arriving at any abiding conclusions. But they persevered, were patient, and in time—so infinite are the resources of truth—the direct evidences became overwhelming, while the very things that at the outset were causes of doubt and perplexity fell into their places and became themselves proofs of the reality, and so assurance was made doubly sure. The matter became coherent. The dividing line between men and spirits disappeared. They realised that the spiritual forces which operate between man and man are exactly the same in kind—if not in degree—as those which act and react between man incarnate and man discarnate.

Let us take a homely illustration. Is it not a commonplace of human life that sensitive persons under the influence of stronger mentalities will do and see and say things that cause them to wonder at themselves afterwards? "Why did I buy this?" they ask, after a shopping expedition (it was the shopman who was to blame, of course!) "Why did I see the matter in that light—I never really thought it was so?" "Why did I say that?—I never meant to say it." At many a séance the same conditions are set up in an intenser form. In certain conditions—and conditions are the very heart and centre of the question—the fine forces operating are very easily deflected, and a fraud or a figment of the imagination not only passes undetected amongst the more susceptible of the sitters, but may even be endorsed as a reality. Happily for us, such things are the exception rather than the rule. Old students of the subject can tell of many experiments in which the conditions were polarised in quite the opposite way—where the spirit communicants, mature and skilled in their work, were so strong and definite that they controlled the conditions instead of being submerged by them. On these occasions delusion and illusion had a sorry time of it. Misconceptions on the part of the circle were gently but firmly resisted, humbug and pretence swiftly detected and rebuked—unworthy thoughts read (though unexpressed) to the confusion of the thinker. There was abundant evidence of the presence of an individuality stronger and wiser and more discerning than any of those visible to the physical eye.

Between hypnotism and the mental forms of mediumship there is a close connection and some mediums combine with an intense sensitiveness an entirely unregulated power of assimilation. They are liable to be psychologised by ideas false and true alike. And that is why having given, perhaps, one entirely unassailable proof of spirit existence, they follow it up with statements worthless and misleading, the product of their own minds or the ideas of others by whom they are temporarily dominated. They seem at times to have little or no power of selection, and respond to all kinds of stimuli. They represent a very large order of minds—those which respond easily to suggestion. Lawyers know them well when they appear in a witness box.

Interpret psychical experiments in the light of daily experience and some of the things that perplex inquirers are easily explained. The moral is a two-fold one. First, that the inquirer should know enough of his subject to be able to trace the errors to their true source. Second, that all who are concerned with the welfare of the movement should do their utmost to raise the standard of mediumship so that we may increase the number of psychics who will be proof against false and misleading ideas presented to them (very often quite unconsciously) by other minds. Fortunately there are many such mediums—sincere, alert and strongly individualised. The sentries of their mental citadels are never drowsy or careless, and interlopers from without are sharply challenged directly they make their appearance. These are the mediums whom we should seek to multiply.

G.

The chief aim of "Notes on a Pilgrimage," by L. H. J. (Arthur A. Stockwell, 1/6 net), we are told in the preface, is to "establish humanity as the latest link in that cosmic chain which, emerging from the Unknown, leads to the Infinite." Arguing from the discovery of the physical basis of plant and animal life in protoplasm, L.H.J. proceeds to the conclusion of Leucippus that "the ultimate constituents of all things are indivisible particles of matter from whose combination and movement all things, even souls, arise." He arrives, in fact, at a glorified materialism, a materialism which does not mean hard unbelief, but faith in God and goodness. This faith he expresses with a glowing fervour of conviction which cannot fail to appeal to the sympathetic reader. A thoughtful little work written with the deep seriousness of one who feels himself near the end of his earth-pilgrimage.

NEW BOOKS PRESENT AND TO COME.

"Psychical Miscellanea," by J. Arthur Hill (Kegan Paul, 2s. 6d. net), which is the latest of the series of books issued under the general title, "Evidences of Spiritualism," consists of a number of articles, some of which are reprinted from various reviews. They are all of interest to students of psychic science and, as the work of a writer of Mr. Hill's experience and critical acumen, are a valuable addition to the latter-day literature of Spiritualism. The opening chapter, "Death," is agreeably autobiographical. Mr. Hill's confidences regarding his personal attitude towards the subject of death will appeal to many who have passed through the same mental experiences. He tells us that as a result of his investigation of psychic evidences the old fear of death has almost vanished. "The lurid future has taken on a milder radiance." What remains of doubt Mr. Hill confesses is irrational. It is hard to overcome the deeply ingrained impressions made on young minds by a fear-ridden Theology. Admirers of Fechner, that great but not too well known philosopher, will be glad to note the presence in the book of the chapter, "Is the Earth Alive?" which treats of one of Fechner's primary ideas. It is to some of us an inspiring conception, this of the Earth-spirit, something which has the lure of great poetry and yet the arresting quality of a vision of fundamental reality. All the chapters are clearly and closely reasoned, and we can cordially commend the little book.

"The Dominion of Health," by Miss Helen Bodley (Riders, 1s. 6d. net), is the twelfth of the series of *Riders' Mind and Body Handbooks*. It is suffused with the spiritual quality of thought which we have before noted in Miss Boulnois' work. Withal it is practical in its counsel, and cannot fail to be of value to all who seriously seek the way to health of mind and body. The author writes attractively and is agreeably anecdotal. Her fine record of work amongst the Allied soldiers during the war and since is known to many, and her sincerity and sympathy give the book a value that lifts it above the common level of books of this class. The voice of experience speaks in it. It is marked by the insight of one who has lived the truth for which she stands.

Amongst the coming new books announced is "The Truth of Spiritualism," by "Rita" (T. Werner Laurie, 3/6 net). It will doubtless come as a surprise to the many admirers of that popular writer that she too is "among the prophets."

Another coming book, which should be of interest to parents, is called "The Nurseries of Heaven," by Miss H. A. Dallas and the Rev. G. Vale Owen, and deals with children in spirit life. It is announced as being included in Messrs. Kegan Paul's series alluded to above, but we rather hope that it will be put out in a separate and special form, especially as it hardly comes under the head of "evidence." It is rather testimony.

THE POET AS SEER.

Mr. W. Robert Hall calls his second sheaf of poems "The Heart of a Mystic" (Elkin Mathews, 2/6 net). We look into that heart through the medium of most musical verse, as through clearest glass, and see such visions as make our own heart swell with sympathy—visions of the good behind the seeming ill and the more beautiful veiled within the beautiful; in sunlight a brighter light, in music a sweeter music.

"Red roses richer roses hold,
And lilies purer lilies fold."

With the poet we see in the many imperfect selves the One Divine Self, and with that vision before us we can accept his confident assurance that even from St. John's "lake of fire" desperate souls are ever battling their way out of the mud and struggling shoreward to climb at last with painful effort to the gates of the Celestial City.

HESA FORD.—Mrs. Etta Duffus, of Penniwells, Evesham, Herts., acknowledges, with thanks, the following donations: An Old Friend, £2; Mrs. Cranston, £1; Mr. H. Holmes, 3s. "KRISHNA THE CHARIOTEER," by Mohini Mohan Das, M.A., B.L., of which a second edition has just been issued (Theosophical Publishing House, 4/6) puts into a popular form the teachings of Shri Krishna in the "Bhagavad Gita," the title of the book being derived from the fact that Krishna was acting as the charioteer of the warrior prince Arjuna when he delivered these discourses. In the new edition an attempt has been made to interpret the teachings of the "Gita" more thoroughly. A brief outline of the principal systems of Hindu philosophy is given in an appendix, and a glossary is added of the Sanscrit words employed in the work.

"ESQUIZEE" asks whether the annexed verse, which was audibly conveyed to him while he was in a semi-valuable condition, is known to have been published. He is unaware of ever having seen it in print or heard it before. The muse was that of a young woman, and he hazards the suggestion that she "was perhaps a minor poet in her day."

"An adieu should with utterance die;
If written, but faintly appear;
Only heard in the breath of a sigh,
Only seen in the fall of a tear."

TOMORROW'S SOCIETY MEETINGS.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Dr. W. J. Vanstone. November 16th, Mr. Robert King.

The London Spiritualist Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Meads; 6.30, Mrs. Alice Harper. Wednesday, November 12th, 7.30, Mr. A. Punter.

Lewisham.—The Priory, High-street.—6.30, Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mr. T. Gwinn.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Blackman. Thursday, 8, Mrs. Stimson. Walthamstow.—342, Hoe-street.—7, Mrs. Burt, address and psychometry.

Peckham.—Lausanne Hall.—11.30 and 7, and Monday at 2, Mrs. L. Harvey. Thursday, 8.15, Miss E. Conroy, M.A. Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Miss Violet Burton.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Sturdy. 13th, 8.15, Mrs. Bloodworth, psychometry.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Mary Gordon; 6.30, Mr. Maskell; soloist, Miss Maskell. Wednesday, 7.30, Mr. Nickels (Luton).

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Maunders, address and clairvoyance; 3, Lyceum. Wednesday, 8, Mrs. Bloodworth, address and clairvoyance.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Jamrach, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Cager.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—6.30, Mr. Ernest Hunt, at the King's Palace, Wimbledon. Wednesday, 12th, 7.30, Miss Violet Burton. Friday, 14th, 7.30, Mrs. Cannock, at the Broadway Hall, Wimbledon.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Mr. Macbeth Bain; 7, Mr. A. Vout Peters. Monday, 7.15, and Tuesday, 3, Mr. Macbeth Bain. Thursday, 7.15, enquirers' questions and clairvoyance. Lyceum every Sunday at 3 p.m. Forward Movement see advt.

Holloway.—Grove-dale Hall (near Highgate Tube Station). To-day (Saturday), 7 sharp, Lyceum social; collection in aid of Lyceum funds; come and help. Sunday, 11, Mr. T. O. Todd; 3, Lyceum; 7, trance address by Mrs. Worthington. Wednesday, 8, trance address by Mr. T. W. Ella; clairvoyance by Mrs. W. F. Smith. Thursday, 8, "Dramatic Recital" by Mr. and Mrs. W. Drinkwater; vocalist, Miss A. G. Wilcox; pianist, Mr. C. Drinkwater; tickets, 1/- each (including tax); in aid of building fund.

BRIGHTON.—The special effort made at the harvest thanksgiving of the Brighton Spiritualist Brotherhood has enabled the Council of the society to remit three guineas to the National Union Fund of Benevolence, two guineas to the Sussex County Hospital and a guinea each to the Women's and Children's Hospital. A tray of choice fruit was also sent to the Pavilion Hospital for our wounded heroes. The sale of gifts realised £3 5s. 6d.—J. J. G.

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*Little Ilford, Third Avenue Corner, Church Road ...		6-30
London Spiritualist Mission, 13, Pembroke Place, Baywater, W. ...	11-0	6-30
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NOTES BY THE WAY.

We print elsewhere some replies to the observations of the Rev. Tyssul Davis, reported in these columns. Our own standpoint towards these controversies has been made clear on several occasions in the past. We stand for the facts of Spiritualism as demonstrating the reality of a life after death. That is the central truth which emerges. The conclusions, religious or ethical, which the individual may draw from psychic facts are a matter for his private and personal judgment, and are not in any way binding upon anyone else. Religion is not an intellectual question at all. Of some forms of it, it has seemed to us that it is the essence of them to be illogical, like Love itself, which is the most illogical thing in the Universe. Let us take a tiny illustration. Here is a pious woman who bestows charity on all and sundry amongst the poor and the afflicted. She is told that she is doing great mischief—she is sometimes encouraging worthless parasites; she is perpetuating social injustice by doles, and so forth. It is all true enough, no doubt, from the point of view of pure reason. And yet who of us would condemn her for obeying the impulses of a religion of love? It is better that she shall give her alms and service than have her mind contracted by suspicion, for there is no more difficult problem than how to love reasonably. Such a woman as we have pictured would be provoked to indignation by those who sought to restrain her religious impulses. Whole sheaves of facts and statistics about mendicancy and its frauds and rogueries would leave her unmoved. To her the facts would convey an irreligious doctrine, and really we think that, from her own standpoint, she would be right.

In all these disputes which revolve about religious questions, we generally observe more of emotion (sometimes even passion) than of reason. If life after death and spirit communication are facts—and we know that they are—then they are not affected in any way by any religious or scientific doctrine. One sect repudiates "human survival" altogether on religious grounds. We do not concern ourselves with it. A man may be doctrinally anti-Christian and yet eminently Christ-like in life and thought. That also is a fact. The apostle James gave us his teaching as to what true religion consisted in, and we are, for ourselves, content with that teaching. We read Mr. Tyssul Davis's address carefully and found nothing in it to quarrel with, even if we personally did not approve of all of it. It was an expression of his own views, not in any way binding upon other Spiritualists. We believe that the earth is round, but never find any reason to quarrel with those persons who believe it is flat and that the sun goes round it because the Bible appears to them to teach this kind

of cosmology. We have so many other and more important things in common with them that the intellectual difference is not offensive.

As regards Spiritualism, on the essential facts we are all united; on other matters we must agree to differ amicably. The earnest Theist who dismisses the Apostles' Creed as nonsensical and finds a "whine" in the Litany has his parallel in the devout Trinitarian who describes spirits as devils and finds their teachings diabolical. They are both within their rights, so long as we have free speech and freedom of conscience. Surely the matter in essence is simple enough. We have come into contact—however imperfectly—with another world of human life, with all its infinite variety of outlook and development. We have all kinds of minds to deal with, and are left, for purposes of self-discipline and education, to sift their communications and accept only those which appeal to the highest in us. We have no right whatever, however strongly a certain view may appeal to us individually, to attempt to enforce that view on other minds. We can teach it and preach it, but we must not try to boycott others who see things differently. That is a mere truism, but it is often forgotten in the general clash of opinions. Even devout Christians differ amongst themselves in regard to the question of the true nature of Jesus Christ, some claiming that Christ is the spiritual principle of which Jesus was the highest embodiment. That is our own conviction. But it would be hard to prove it along purely intellectual lines.

THE "REAL REASON."

We read in Sunday's "Observer" that the Bishop of Southwark, preaching on the previous day at Lewisham, said that the real reason for the growth of Spiritualism to-day was not so much because people were attracted by this alleged phenomenon, though there were always those who sought for signs and wonders, but rather because man insisted on the fact that those who had passed away were not sleeping beneath the earth, but were still living. That was the teaching of the Church of Christ. The dead were living behind the veil in a wider sphere where they had further opportunities for service, where God developed those qualities, virtues, and talents they had already shown here. That may be the general teaching of the Church to-day, but it has not always been so, as the inscriptions on many of the old tombstones in our churchyards can testify, and even now such teaching is far from universal. Spiritualism has had no small part in liberalising the attitude of the Church.

"LIGHT" SUSTENTATION FUND, 1919.

In addition to donations recorded in previous issues we have to acknowledge, with thanks, the receipt of the following sums:—

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SHAKESPEARE AND SCIENCE.—Ancient our reference in last week's Notes by the Way to the passage in "Troilus and Cressida" in which Shakespeare seems to anticipate Newton's discovery of the law of gravitation, Mr. Morris Hudson calls our attention to another passage in the same play (Act 1, Scene 3) "where Ulysses' words 'a bond of air strong as the axle-tree on which heaven rides' seem to hint at what Sir Oliver Lodge teaches about the attributes of the mysterious substance called ether."

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The American soldiers as they first have listened to
 the Christian message, they are impressed that preachers
 are in that Christian land in a nice place where all
 are happy, full of education, civilization, and the
 people are in love with their country and are strongly
 interested as they are by soldiers from the Higher
 world. These also were as strongly from America, at the

There are have entered the lists lately by Mrs. J. Bruce Wallace. "The Winning of the West" will be glad to show that similar teachings are being regularly founded, and continue to bring the greatest happiness to the teachers. "Life is a joy and better thing," they say, since the door is open. For many years those friends have been psychical researchers in a theoretical sense, but only when quiescent in their own home they put the matter to a practical test, and it became a reality. J. Bruce Wallace, M. A. is the President of the British New Thought Alliance, and Editor for the "Alpha Edition" of the magazine "Reverberation," which seeks to show for exact spiritual relations between man and nature, the whole of life's feelings, in many parts of the world, one of these things is that "the Christian is essentially spiritual," and in the last issue there are several pages devoted to "Psychical Research," which include quotations from the "Great Lodge" in "The Weekly Prophet," from "The Universal in Love," and from "Cherubim" in "The New Age" by Mrs. E. Hermon. One is glad to find the strong ally associated with New Thought, for perhaps their members are more sympathetic, and it would encourage and bring the New Thought message to the world if it could believe boldly that on all planes, to the materially minded, as to the spiritually minded, an open door could be shown by Psychical Research, which would lead men out to a discovery of the good and the values.

W. MCK.

[illegible]

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THE SUPREME COURT OF INTELLIGENCE.

A FANTASY.

At its last session the Court (Justices Logic, Fairmind and Plainspeech) delivered judgment on the appeal causes arising in connection with Spiritualism and Psychic Science.

ANGELL V. BLOGG.

This was an appeal from a verdict given in the Lower Court of Criticism. The defendant, Blogg, having stigmatised all spirit messages as nonsense and drivel, was challenged by the plaintiff, who produced a mass of communications which it was admitted by the defendant were reasonable and instructive, but he denied their origin, pleading that he had no proof that they were actual spirit messages, and a decision in his favour was recorded.

Mr. JUSTICE LOGIC, in reviewing the facts, said that they were not there to pronounce upon the question of spirit existence, but only to administer the laws of thought upon these and other subjects which came before them. In his view the decision of the lower Court was contrary to common-sense. The defendant could not be allowed in the two examples given to make fish of one and flesh of the other.

Mr. JUSTICE FAIRMIND: I quite agree. The question of the authenticity of the messages is as important in the one case as the other. The defendant cannot accept, or pretend to accept, nonsensical messages merely for the purpose of describing them as nonsensical, and then, when confronted with sensible communications, take a different tack and dispute their genuineness, simply because his first argument is no longer tenable. The whole essence of the question was the true origin of the messages, and not their particular character.

Mr. JUSTICE PLAINSPREECH: I concur. The defence was a tricky one, and can carry no weight in any reasonable mind. As my learned brother, Logic, has pointed out, we are not here to adjudicate on the question of spirit existence. But assuming its reality I see no reason why we should not get faulty, unintelligible, or even foolish communications as well as plain and sensible ones. We allow the appeal.

REASON V. STUBBOENMIND.

In this case the defendant, when confronted with all the evidences for spirit existence, admitted their reality but ascribed them to unknown and mysterious powers in incarnate man. The plaintiff claimed that the evidences had been sufficient to convince many of the best thinkers in Europe, and that if they were insufficient those who disputed them might with equal cause dispute their own existence and that of their fellow citizens. Nevertheless, the Court below had found for the defendant.

Mr. JUSTICE LOGIC: I have examined the evidences and agree with the assertion of one of the leading writers on the question that they would be amply sufficient to establish any matter in an ordinary court of law. It must be admitted, however, that the question at issue is outside the normal range of human affairs. The evidence that will satisfy one mind may be insufficient for another. It is a matter for individual judgment. Suppose a man denies the existence of the Aurora Borealis, even when he has seen it, declaring it to be a mere optical illusion or what is called a "collective hallucination," what are you to do with him?

Mr. JUSTICE PLAINSPREECH: Put him in a lunatic asylum.

Mr. JUSTICE FAIRMIND: Still, we are to remember that however strong the evidences for spirit existence may appear, they are outside the everyday aspects of life. We must therefore allow for these cases of obdurate and apparently unreasonable scepticism. From my point of view, defendant has overshot the mark and indirectly and unconsciously admitted the thing he disputes. For it is part of the plaintiff's case that man is a spirit while incarnate, and the defendant, in his anxiety to disprove the existence of spirits, actually supports the proposition by endowing the human being with all those powers which are actually ascribed to spirits! To that extent, therefore, he has stultified his own reasoning. But he is clearly within his rights, however absurd his attitude. If he is not content with evidence which seems to have satisfied abler minds than his own, we cannot over-ride his personal rights.

Mr. JUSTICE LOGIC: That is so. The verdict must stand.

Mr. JUSTICE PLAINSPREECH: I reluctantly agree. It is a man's right to be pigheaded if he chooses, and in this case the extent of the evidence necessary to prove the plaintiff's case has not been defined.

VERITY V. BLINDMAN.

In this, the last case reviewed by the Court, the defendant, in disputing a claim that he should admit the reality of spirits and their influence on mortals, pleaded that the whole idea was a superstition belonging to the childhood of the race. Its origins were found in the history of early man, and its persistence to-day was a mere survival of a barbarous idea incompatible with an enlightened civilisation. It obtained amongst savage races. A verdict was given in his favour against which the plaintiff lodged the present appeal.

Mr. JUSTICE LOGIC: It is a new idea to me that because a thing is ancient therefore it is untrue. And why should a thing be false merely because a savage believes in it? As to the argument from the childhood of the race, we may consider our own childhood. We then believed many foolish things, but we also believed some that were true. To take another instance. It is the custom of savages to take their food with their fingers, and children show the same tendency. We, as grown up and civilised people, continue the custom where it is sanctioned by common usage and commonsense, as, for instance, when we eat a cake, a sandwich or a fruit. The defendant's reasoning is distinctly faulty. One would suppose that the persistence of an idea or custom through thousands of years was rather an evidence of its intrinsic value than of its falsity or absurdity. A continual process of sifting and discriminating has gone on through the ages, and if we retain any ancient custom or belief the inference is that it is in agreement with the collective wisdom of mankind.

Mr. JUSTICE FAIRMIND: What of the people who to-day believe that the earth is flat—a very ancient idea?

Mr. JUSTICE PLAINSPREECH: A parcel of cranks.

Mr. JUSTICE LOGIC: That may be. They are certainly a very small coterie who are not taken seriously by the rest of the community. But if a man wished to convince them of their error and had no better argument to offer than that their belief was an ancient superstition, an idea belonging to the childhood of the race, we should think poorly of his intelligence, when he has all the resources of modern science to draw upon in order to confute the error. A thing cannot be judged to be either false or true merely by reference to the question whether it is new or old. Any argument based on that idea is contrary to those laws of thought which we are here to administer. The decision in the Court below is not in accordance with those laws.

The other Judges concurring, the appeal was accordingly allowed.

D. G.

FROM THE LIGHTHOUSE WINDOW.

The Guest Afternoons at the Stead Bureau continue to grow in interest and popularity. On Monday last Miss Aimée Earle, photographer to the Psychological Society, related her experiences in spirit photography and afterwards passed round for inspection a number of photographs obtained by her, some without the camera. Her remarks and the exhibits aroused the keenest interest.

Miss Estelle Stead, in introducing Miss Earle, described a number of evidential facts in connection with communications from her father. In these informal talks many important incidents are thus related which hitherto have not been recorded. For instance, Miss Stead gave an account of a certain gentleman's success in spirit photography which so interested Mr. W. T. Stead that he asked to be kept posted regarding further developments.

When a little later the gentleman in question heard of the disaster to the "Titanic" he remembered with regret his unfulfilled promise. Soon after this he sat for a photograph, and on the plate being developed there was seen around his picture the following message in Mr. Stead's handwriting, "Dear Mr. Walker, I will try to keep you posted.—W. T. Stead." The sitter was Mr. William Walker, of Crewe.

The oil mystery at Swanton Novers Rectory, near Melton Constable, Norfolk, had a sequel on November 4th, when Mrs. Oswald Williams, wife of the illusionist who purported to have solved the mystery, was summoned for assaulting Mabel Louisa Phillips, aged 14, the maid-servant at the Rectory. The magistrate dismissed the case. The girl, in her evidence, said she had been wrongfully accused of throwing liquid on to the ceiling, and that Mrs. Williams had slapped her face. The Rector, the Rev. Hugh Guy, said that since the girl left there had been no further drippings.

The Bishop of London continues on his ambiguous way unabashed. At a memorial service at Southwark Cathedral on November 5th, for the officers and men of the London Rifle Brigade who fell in the war, he delivered another of his characteristic utterances.

Speaking to mourning relatives and friends the Bishop warned them against Spiritualism. He was convinced, he said, after five years' study, that necromancy did nothing but harm. It was cruel in that it had wrecked many minds, and nothing had been recorded of it that was of the least use. The so-called revelations could all be explained by telepathy or thought reading.

It must make many grieve to find men in high places, particularly in the Church, speaking in this wise, for Dr. Ingram has committed himself to statements definitely unfounded and inaccurate. There are at least three mis-statements of fact.

With regard to Telepathy as an explanation of the phenomena of Spiritualism, we may say with Professor Hyslop that one cannot reply satisfactorily because those who use this argument "have not enough scientific intelligence to discuss it rationally."

Dr. Hyslop classes Telepathy as a "popular evasion," and as "just a shibboleth." It is to him merely "a word which is supposed to exclude 'spirits.'" He shows (in his latest splendid work, "Life After Death," and in many of his other books) that the hypothesis of Telepathy as an agent will by no means explain all the facts recorded by unimpeachable authority.

This recalls the remark of that shrewd and experienced student in psychic research, Dr. Hodgson: "Having tried the hypothesis of 'Telepathy from the living' for several years, and the 'Spirit' hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the 'spirit' hypothesis is justified by its fruits, and the other hypothesis is not." To those acquainted with Dr. Hodgson's career this affirmation carries the utmost weight.

Edyth Hinkley (Mrs. W. Hinkley) has a very fine article entitled "Not By Eastern Windows Only" in the November "Nineteenth Century." It deals with the Higher Spiritualism, and we commend it to our readers.

Mrs. Hinkley is replying to an article by the Rev. Cyril Hudson in the May number of the same review. She quotes with approval Mr. Hudson's remark that "Psychical research is probably the only branch of human knowledge in

which the layman regards himself as fully entitled with the expert to express dogmatic opinions." She adds quietly that his own article, curiously enough, is another example of the truth he enunciates.

The fact that laymen thus assume a role for which their want of scientific training gives them no warrant, explains, in her view, "much of the amazing and audacious inaccuracy of many statements made concerning psychic research and the phenomena it investigates, including Spiritualism."

Mrs. Hinkley regards as "audacious" the act of a writer who makes dogmatic and comprehensive statements which are immediately recognised by any specifically instructed person as being "completely inaccurate." She well asks, "Is it playing the game" thus to mislead the uninitiated? Mrs. Hinkley supplies the best possible answer to the Bishop of London.

Mr. James P. Skelton (Belfast), writing in "The Two Worlds" (November 7th) of the position of Spiritualism in Ireland says, "Never at any time have I been so optimistic as to the future of Spiritualism in Ireland as at present. Inquiry is widening and deepening, and so far as Belfast is concerned our only drawback is the want of a decent hall." This is an encouraging outlook. Mr. Skelton also speaks of two highly successful meetings in the Ulster Hall (rented for the occasions) at which audiences of 800 and 1,000 people were present. Mr. W. Rex Sowden, of Newcastle-on-Tyne, gave remarkable clairvoyant delineations.

The Rev. G. Vale Owen, Vicar of Orford, was mentioned by Sir A. Conan Doyle in his recent address at Leicester as one of the Anglican clergymen who "knew the truth," and Sir Arthur referred to Mr. Owen's remarkable psychic gifts. As a result of this publicity Mr. Owen was sought out by newspaper representatives, and a number of interviews with him appeared in the public Press.

In a very interesting interview with him in the "Warrington Examiner" (November 1st) Mr. Owen says: "There is an opinion abroad that the clergy are very credulous beings. But our training in the exercise of the critical faculty places us among the most hard-to-convince when any new truth is in question. It took a quarter of a century to convince me—ten years that spirit communication was a fact, and fifteen that the fact was legitimate and good."

He further added, "My study of the Angelic Ministry has led me to the conclusion that any sincere worker for God, in any phase or department of life, possesses psychic faculties and can be inspired from the Other Side. Prayer and a level head are our safeguard. Granted these, we shall not go far wrong." What a contrast is the above to the ravings of the Rev. A. V. Magee on demons!

The solemn moments of the Great Silence for the Glorious Dead on Tuesday were observed by a gathering at the Stead Bureau assembled in the Sanctuary. Two notable letters, dealing with this great occasion from the Spiritualists' point of view were published in the "Daily Mail." They are reproduced elsewhere in this issue.

The passing, in his eightieth year, is announced of Mr. George Wheelton, of Belper, a staunch Spiritualist for nearly fifty years. He organised the famous series of seances, an account of which was published under the title "Miss Wood in Derbyshire," by Mr. James Burns in 1879. Part of the book was re-published by Mr. Alfred Smedley as "Reminiscences." Full-form materialisations were obtained frequently, as well as wax and plaster casts of hands and feet. Both the books mentioned are in the Alliance library, and members would do well not to neglect these valuable records of early phenomena.

Mr. Banks, K.C., at the South-Western Police Court (Battersea), on November 3rd, referring to the recent case of Mrs. Bloodworth, said he had received a number of extraordinary letters about Spiritualism. He counselled that speculation regarding the future life was best left to scientific minds.

Continuing her series of articles on Spiritualism, Miss Edith Shackleton describes in the "Daily Sketch" of the 5th inst, a visit she paid one Sunday evening to Steinway Hall, and expresses her strong dissent from much of what she heard from the platform. As this article appeared three days after Mr. Street gave an address in that hall it has been taken for granted in some quarters that he was the speaker to whom Miss Shackleton refers. He wishes it to be clearly understood that this was not the case.

DIVINE IMMANENCE AND TRANSCENDENCE.

MAN'S PLACE IN THE COSMIC ORDER.

BY QUESTOR VITÆ.

(Continued from page 359.)

To complete the analogy above indicated, we must postulate the existence of a transcendent Macrocosmic Being, whose existence is associated with and manifested in this particular solar system and whose life and intelligence is mediated to and manifested through the finite selves on this earth (and probably on the other planets) by a process of invisible (to us) life currents, illustrated in a subordinate manner in our microcosmic organisms by our nervous and blood circulating systems, relating our centre or self with its periphery.

This Mighty and Transcendent Being must stand to us in a similar relation as our brain and heart stand in relation to the physical cells of our organisms; ever mediating life and intelligence to us; we, taken as an integral unity, constituting its physical organism, as our million of cells constitute ours. The distance between our central unit-self and its external cells is small, of course, while the distance between the Mighty Self of this solar-system and us is transcendent. But so are its powers transcendent. If we were not connected, we would cease to exist, and the integral unity of the Infinite would cease.

But that Mighty Central Being, while ever transcendent to us, is not the ultimate source of the life and intelligence that flows from it to us. That river or process flows to our solar system, or rather to the Mighty Beings in the centre or inmost state thereof, from the Beings in the central state of a solar-system antecedent in the order of creation, and so this continues, beyond the possible stretch of the human mind.

This statement is based on information that came from inner sources (not to the writer), and is not verifiable consequently. But if taken as a speculative system of cosmic philosophy, it is interesting and original, and appears to be coherent and free from logical contradictions.

These communicators state that this solar system was not concentrated by one creator, but by a hierarchy of Mighty Beings who had previously dwelt as men and women on planets belonging to an antecedent solar system and had subsequently evolved to the transcendent state they then occupied. They also stated that we would pass through a similar process of evolution and transmutations, in which personal self-consciousness becomes expanded into associative self-consciousness, and rises to the inner central state of this cosmos-pertaining thereto.

This plane of associative self-consciousness appears to be illustrated in minor degree in the highest plane of our microcosmic organisms. Our selfhood, though a finite unit of self-conscious life, functions through a hierarchy of neurones, which work in associative action in our brains. They have therefore been called association cells. This is, of course, only a microscopic representation, in physical mode. So that central macrocosmic state is the prototype of that to which the head corresponds in the microcosm. But it also conjointly represents the heart, or centre of the circulation of the blood, *i.e.*, of life. In the microcosm these are separated, while in the macrocosm they are united. This symbolises the union of wisdom and love that occurs when the masculine and feminine aspects of the original units of life, or finite selves, conjoin, as referred to further on.

The neurones above referred to represent in our organism a very much higher plane and mode of being than that occupied by the cells in the outer portions of our organisms. This difference in mode of being is no doubt a microcosmic representation of the macrocosmic difference in plane or state of being above referred to, as between this outermost plane and that inmost central one.

These beings state that the law of "knowing," *i.e.*, of experience as illustrated in our self-consciousness—still persists with them. Their field of perception is vastly expanded, and they share in the experiences and knowledge of all occupying their state of being. They can see the end of a process in its beginning, and the beginning in the end. But they cannot know "that which knows" within them, *i.e.*, the Infinite-Self. That remains transcendent to them as to us.

That Ultimate Reality is immanent in, and gives its life and intelligence to, and comprises in its knowledge, all the experiences acquired by its units in all cosmic systems, yet ever transcends them all. That is the Infinite Self, that stands behind or within the Universe, what men call God. Itself, it ever remains "within," *i.e.*, subjective, and ever transcends finite cognition. And it must be remembered here that as "absolute" it cannot experience; to do that it has to particularise itself, as knowing implies distinguishing, or the establishing of differences. Consequently it gives itself away into units, and finds itself again enriched in experience. But that Ultimate Reality is not solely masculine, as taught by theology and by metaphysicians who make self-consciousness *per se* into their first principle; it is feminine also, it is *self-conscious life*, which can only be known to finite cognition in its manifestations. Being masculine

and feminine, or positive and negative, it carries propulsion and attraction, *i.e.*, power inherently, so it may be described as a triunity of wisdom, love and power.

This universal Self-conscious Life, being inherently masculine and feminine, every unit thereof when differentiated in the inmost state in our cosmos and determined into its circuit of becoming, is also implicitly and conjointly masculine and feminine, but in the process of their descent outwards (which will be dealt with later) into human incarnation, and while still in inner intermediate spiritual planes, these units become divided into separate masculine and feminine entities, and are eventually incarnated as such in human uteri. They never meet on this earth, one remaining in inner planes while the other is on this outer plane.

This differentiation in the descending circuit of becoming, entails a temporary obscuration of self-consciousness and passing through the circuit of descent in a state of sub-consciousness. Self-consciousness begins again to function in the child here.

It is by this process of the separating of the masculine and feminine aspects, implicit in the original unit of being, that personality is constituted. Personality is consequently a limited, incomplete, non-equilibrated mode of being and self-consciousness. Consequently all communications from beings in inner personal planes and states of being emanate from relatively circumferential states of incomplete being and of knowledge. Selves in those states know their own plane and know our plane, when in relation therewith through a human instrument. But they do not know the inmost state and plane of our cosmic system. Their state is an intermediate one.

In the course of our evolution on the return, ascending inwards circuit of becoming, all unit-selves pass by transmutation from the inner state of personality ultimately, into that of Identity (associative). That is entailed by the conjoining or coalescing of the masculine and feminine aspects of the original unit-selves, which had been separated into masculine and feminine personalities in the process of their descent. They thereby become "made in the image of God."

This coalescence (accompanied by separableness of action, when desired) entails the equilibrium of wisdom by love. It entails participation in an associative mode of being and knowledge, as already mentioned. But as the Infinite (of which these are integral-units) carries inherently positive and negative power, or propulsion and attraction, these units, when conjoined, become (like batteries) endowed also with transcendent power of radiation or transmission of thought-bearing life-currents. Batteries have, of course, to be charged in order to transmit force, and these unit-selves are in permanent receipt of a life-current from an antecedent source, as already described. So they receive and give out permanently. They claim to be able to transmit to and relate the circumference of our cosmic system and thereby to gather all the knowledge thereof that they desire. They can also transmit thought currents, provided there is a living instrument available that can respond, *i.e.*, in unison. That is the conditioning difficulty of communicating, as the equivalent degree or mode of life carrying responsiveness is only embryonic in man and not unfolded into functioning. That will only occur by transmutations and transfer into inner modes and planes of being.

The leaders of modern thought have shown that self and not-self are complementary and inseparable. Thinking implies the presence of both. So one cannot be without the other.

The Infinite Self as the knower lives through all the finite unit-selves we know of in all planes, and relates them in His One Unity by the process of the "river of life," which flows through the infinite ocean of etherial-life which fills space, from which worlds are concentrated, and which must be to the Infinite Self what our bodies are to us, external and not-self, the two being essential components of the One Great Unity.

"TO A. C. D."

Mrs. Mildred Gertle sends us a tribute in verse to Sir Arthur Conan Doyle. It is so good that we may quote two stanzas here, especially as they will appeal to those—and they are now many—who feel grateful for the consolation he has given:—

The clasp of God's band incarnate, the music ineffably sweet
Of a still small voice in the darkness giving halt to the
stumbling feet.

A dawning sense of freedom, of respite from the quest,
A breaking away of the shadows; the glimpse of a mountain
crest.

Life's road winds over the hillside, and the path is full of
light,

And ever fresh gleams of glory are bursting into sight.
I speed on my way rejoicing; holding the record true:
God's in His heaven, and heaven is here, and a prayer in
my heart for you.

MR. PERCY R. STREET, the close of whose address to the L.S.A. on "Psychic Development" we give in this issue, is due to lecture next Wednesday in the Portland Hall, Southsea, on a subject of which he has long made a special study, *viz.*, "The Human Aura." The lecture will be illustrated by many paintings from life of the auras of famous men and women.

MORE POLTERGEIST PHENOMENA.

The "Evening Standard" of the 5th inst. contained an extraordinary narrative, furnished to one of its representatives by a W.R.A.F. administrator at an R.A.F. depot within the metropolitan radius. It began with the taking over by the R.A.F. some considerable time ago of a large, rambling, old detached house, as a hostel for a number of W.R.A.F.'s, employed at a stores depot.

The girls had been installed about a fortnight when one of them was awakened in the night by her bed, a single one with a heavy iron frame, being dragged from its position close to the wall, two or three feet towards the middle of the room. Jumping out of bed she turned on the light, but there was nobody in the room. The next night the same thing occurred to both beds in the room. One of the girls received such a fright that she had to be removed to hospital. The beds were examined. No cords were found tied to the legs, and an R.A.F. man, called in, found the beds so heavy that no one but a very strong man could have moved them.

We may interrupt the narrative here to remark that Sir William Barrett, in a lecture before the Psychical Research Society in January, 1911 (reported in *LIGHT* of February 11th of that year) told of a somewhat similar case at Ennis-corthy, where a bed which he found was too heavy for one person to move was reported to have run across the room. To resume:—

After this the girls were undisturbed till about the same day in the following month, when a precisely similar incident occurred. The staff were now thoroughly scared, and it was decided to keep a watch; the light was left burning, and the W.R.A.F. sergeant slept in the room on a mattress. About midnight screams were heard, and the administrator, dashing upstairs, was just in time to see the foot of one bed which had moved from the wall and raised from the ground, move of its own volition and come down heavily within an inch of the face of the sleeping sergeant.

The whole of the room was in clear light, and the presence of any strange person was impossible. The following night was a repetition of the first, and the administrator, who herself slept in the room, felt her bed rise from the ground, move out from the wall, and sink slowly to the floor. Screams were also heard in the attic, and it was found that the occupants had suffered similar experiences.

Again a month elapsed and the hostel was visited by the playful ghosts. Then the sergeant was instructed to place the beds in position in both rooms and lock the doors. This was done, and the following morning they were opened in the presence of the administrator. The beds were discovered in the middle of the room—the pillows and bedclothes scattered about in wild confusion.

It was noticed that these visitations always took place when the moon was full. The hostel has now been abandoned by the W.R.A.F., and the house stands empty. It is understood that the house stands on the site of an old posting inn.

THE CHURCH CONGRESS.

Spiritualists seem to be inexorably impatient with critics and unbelievers. At the first blast of their trumpets they expect the hoary walls of opposition to fall in ruins and are exceedingly irritated and annoyed when they do not do so. Probably few of the clergy who are most vociferous in their denunciation of Spiritualism are able to keep its distinctive doctrines out of their sermons, and the teaching which has been pouring into the world for the last forty years has, I suspect, led to a considerable modification of their views, in spite of its suspected source. But Spiritualists want to burn Cranmer in spite of his recantation, and that was never considered as "playing the game." Though Christians remain loyal to their conception of the Founder of their Faith, they may still be good Spiritualists, and those who think differently need not cast off the coat of courtesy to make a vulgar attack upon them; one "lady" even told me to my face that I remained orthodox on this point because it was my living! To "score off" one's opponent and to scorn and ridicule his supposed errors is an exhilarating pursuit, but like breaking windows it is little indulged in by the better bred, and I do not think it advances Truth.

F. FIELDING-OULD.

A DRAMATIC GHOST.—The "Devon and Exeter Daily Gazette" quotes a ghostly incident concerning — Lodge, Exeter, related by a lady at a meeting in connection with the Women's Institute movement in that town. It was to the effect that two girls staying at the Lodge were disturbed one night by sounds of a tremendous struggle outside their door, followed by a succession of bumps as of someone falling downstairs. Next morning they taxed two men in the company with making the disturbance, but the men declared they had not been outside their own room. The hostess then said to the girls, "If you heard that you heard the ghost." The story runs that one of the Abbots of Buckfast had his town house there, and was murdered in the banquet hall. His body was placed in a sack and bumped down the stairs. The girls occupied a room near the spot where the murder took place, and on the anniversary of his death,

CRITICISM FOR THE CRITICS.

W.W.G. writes:—

The good taste, and sobriety, and broadmindedness of the Church Conference in its references to Spiritualistic teaching, the other day at Leicester, have left ordinary humble seekers after truth greatly indebted to them. We now understand why the Church makes such an irresistible appeal, and embraces all forms of truth. In fact we know where we stand! The Church's all-embracing teachings on the point up-to-date seem to be

- (1) The phenomena do not occur.
- (2) The phenomena occurred in Palestine up to, say, 100 A.D., and then mysteriously ceased; they have never re-occurred elsewhere.
- (3) They never occurred in Palestine. (This for "broad-minded" divines!)
- (4) They cannot occur. (This for "philosophers" and "scientists.")
- (5) The teaching is too attractive to be true; it preaches love and consoles the broken-hearted, so cannot be genuine.
- (6) The phenomena—especially in view of their good and permanent results—are the work of devils.
- (7) Acceptance of the teaching would not lead to preferment.
- (8) The movement may be crushed in its infancy (!) by vague and unsupported references to insanity. It is not likely that anyone will hunt up statistics that show there are at least ten thousand religious maniacs for a single Spiritualistic one.
- (9) It is unkind to go to the fountain-head for the "living waters" of truth when there is an orthodox conduit-pipe laid down by the Protestant Branch of the Catholic Water Supply Conservation Co., Ltd., which guarantees a regular and regulated supply (water is rationed now) of only slightly inferior quality, to all who will wait their turn at the tap.
- (10) Our justification for existence will soon be gone if this sort of thing is allowed to continue!
- (11) Meanwhile let us see what cheap ridicule and wit of a clerical order can do. If we take an isolated instance of the utterances of a particular medium—who does not claim to be infallible—about the idea of whisky and soda being as intelligible on that side as on this, and let the whole Spiritualistic hypothesis stand or fall by that one instance (if they will let us!) our opponents will probably be too polite or ignorant to point out the real incongruity between the typical bald, middle-aged, rotund, unmusical member of our congregation and the wings and harp and endless music we promise him as the reward of his unenterprising orthodoxy here.

THE PROOFS OF SPIRIT INTERCOURSE.

Writing in "The Englishwoman" for November, Miss E. GE. Somerville, a niece of the late Colonel Kendal Coghill, appeals to the readers of that review to bestow upon the subject of "Extra-Mundane Communications" (the title of her article) "a more temperate consideration than it is accustomed to receive." She has been personally familiar with the amateur practice of such communication from her early years, and gives several good examples of evidential statements received. It was discovered that she and one of her brothers possessed jointly the power of transmitting replies from the unknown in writing to the questions their uncle, who was enthusiastic on the subject, showered upon them. The following are some of the wise conclusions at which Miss Somerville arrives:—

"There are many things that do not admit or are not capable of exact proofs. The certainty of the facts of any religion is one of them; the identity of the sender of any message is another. In these things, or rather in the acceptance of them, acts of faith are necessarily involved. One does not expect that the letter signed with a friend's name, written in his handwriting, saturated with his personality, is a forgery, yet such forgeries have been successful. But is it possible to believe in a long succession of forgeries, full of messages, of discussions, of suggestions, descriptions, and reminiscences, all steeped in the personal idiom of the writer, all instinct with the individuality of the friend who has gone away? There are very many such cases. It seems to me that accumulated testimony of this kind, though it may be, and generally is, incapable of absolute proof, gives a sense of certainty that cannot be shaken, even though its appeal is purely individual and is incapable of bringing conviction to the world at large."

MORS JANUA VITÆ.—Death, with attendant angels, sits enthroned at his gates, beyond which shines a light so intense that his face, silhouetted against it, cannot be discerned. Here, holding tenderly in his mighty hands a little newborn baby, he receives all, men, women, children, and animals too, as they pass through his court to the Light beyond. The wise prelate, the weary cripple, the strong soldier, reverently yielding up his sword, the lion, the innocent child who, knowing no fear of Death, plays at bo-peep with his mantle, the invalid who has been near him all her life, and now thankfully rests her head against his knee, all alike come to him, reverently but without fear,

THE GREAT SILENCE.

THE REV. WALTER WYNN'S "I KNOW."

On Tuesday last the British peoples throughout the world paid a deep and touching tribute to the Glorious Dead. In the "Daily Mail" of that date appeared the appended letter from the Rev. Walter Wynn. It is instinct with fine thought, and its publication by this great daily on a day of such national importance is a significant fact.

To the Editor of The Daily Mail.

SIR.—Many thousands of mourners will live through to-day with sad hearts. They will feel deeply grateful to our beloved King and his people for an act of reverent memory, but they will not be seen in public thoroughfares if they can help it! Not even a congregation in any sacred edifice will watch their tears. In silence, as deep and solemn as that into which the heroes have seemed to pass, the bereaved will probably be unseen. "In the central depths of our being we are all alone," said F. W. Robertson. But some of us will know the truth of Goethe's immortal words: "Here eyes do regard you, in Eternity's stillness."

And it is because I know that the heartache of millions would be relieved if they believed with certainty their sons were living, I ask for your valuable space to say I know that my son, Rupert Wynn, is alive. I know this as the result of long investigations. He is happy. He is near me. He, and millions of the departed, will witness the nation's fitting tribute to their heroism in sublime moments of hush and reverence.

These words are not written in any spirit of controversy. What Carlyle called a "scientific certainty" is as bread and wine to our hearts. I write only in the hope that my confidence may enable tears to be wiped away in numberless homes and inspire the sorrowing ones to say concerning the departed—"They live."

WALTER WYNN,
Author of "Rupert Lives!"

In the same issue of the "Daily Mail" appears this striking letter, the signature to which we imagine hides the identity of one of our well-known correspondents:—

"SIR.—The Great Silence will also be a great séance—the greatest and noblest ever held. Forty-six—or more—million people will be engaged in sending a gigantic thought wave to the other side. Will it burst the barrier between the two worlds, and shall we get a reply?"

"B."

THE BISHOP, THE BIBLE, AND PRESENT-DAY PHENOMENA.

The Bishop of London, on the 5th inst., told the members of the London Rifle Brigade at Southwark Cathedral, that "all the so-called spirit revelations" and communications of these modern times were explainable by "telepathy." On reading this pronouncement of the Bishop, the Rev. Chas. L. Tweedale, the well-known Vicar of Weston, near Otley, Yorks, at once wrote to his lordship calling his attention to the grave implication such a dictum involves with regard to the actuality of the messages and revelations (which he has hitherto accepted unquestioningly) of the Old and New Testaments. If the Bishop knows of some proof that the Bible visions, voices, and messages were not telepathic, Mr. Tweedale ardently wishes that he would impart it to him:—

"It is terrible to have one's belief in the spirit world and its reality swept away like this. If you know of such proof, I do hope you told it to the Rifle Brigade. It would be an awful thing to send those young fellows away minus their belief in the spirit world, for, of course, it stands to reason and logic that if man's experiences, or 'so-called' experiences of another world are due to 'telepathy' to-day, then all the similar experiences, or 'so-called' experiences, of the prophets and Apostles may have been equally telepathic in days of old. It is all very disheartening."

THE orthodox Church that half a century ago fought and lost the battle with Darwinism is now preparing once again to fight another losing battle—the battle with Spiritualism. It is not difficult to appreciate the first revolt of conservative ecclesiasticism against the then novel conception of life championed by Darwin, Huxley and Herbert Spencer, and one can in some sense sympathise with men like the late Dean Burgon, who exclaimed in the height of the conflict: "They are welcome to keep their ancestors in the zoological gardens if they will but leave us ours in paradise." But in the second struggle we actually have a conflict between the self-styled champions of a spiritual interpretation of the universe and the foremost upholders of this interpretation, a conflict in which the Church is found attacking the very basis of its own faith, if faith indeed it still has.—RALPH SHIRLEY in the "Occult Review."

THE TABERNACLE OF THE SPIRIT.

Miss Dallas's plea for the attention of your readers to the spiritual aspirations of democracy as expressed at the Walworth Labour Conference, is timely. Our experimental knowledge of the soul forces, added to the intuitional knowledge possessed by many of the noblest in all classes of society, could give a driving force to the work of right relations between man and man which is lacking at present.

But from many quarters the same belief in an active spirit moving man is finding voice. Here is a quotation from a Government paper ("An Outline of the Practice of Preventive Medicine") the first pronouncement by Sir George Newman, M.D., the chief Medical Officer of the Ministry of Health. The writer is a man of deep spiritual insight, and in his long career of public service for the children, and now for the general population, has again and again made the affirmation that *because we are tabernacles of the spirit, we are bound by every means to build up that bodily and mental condition which will give it free play*. I commend the quotation to the consideration of all readers of *LIGHT* interested in social reform:—

"We stand to-day at the door of opportunity, and upon us of this generation has been imposed the duty of laying the foundation of a new epoch. . . . I avow my belief that in order to reach their fulfilment the science and art of preventive medicine need the same inspiration. No far-reaching reform is separable from social reform, which in its turn finds its source in the highest aspirations of the people. Thus, on this common physical plane, here or nowhere, the issue must be determined. . . . For the impairment of the physique of the human body is the impairment of intellectual and moral fibre, and the body is the tabernacle of the spirit of man."

B.

LIGHT AND GRAVITATION.

THE LATEST SCIENTIFIC DISCOVERY.

The discussion at Burlington House at a joint meeting of the Royal Society and the Royal Astronomical Society, on Thursday, 6th inst., has been the theme of excited articles in the general Press. The "Times" heads its account "Revolution in Science: New Theory of the Universe; Newtonian Ideas Overthrown," while the "Daily Mail" uses the caption, "Light Caught Bending" (we leave to the ribald observer the opportunity for jocularity at our expense which this heading might suggest). We content ourselves for the present by remarking that the questions of light and gravitation in their scientific aspects have long been under the close attention of investigators into supernatural phenomena, and more than a hint has been given of the discovery now announced.

We are not entirely absorbed in the observation of tambourines and automatic writing, as every serious student of our subject is well aware.

"A PERSONAL EXPERIENCE AND A WARNING."

This little book* deserves notice on one ground alone; it is an amusing and very complete demonstration of a not uncommon psychological case of "resolute incredulity." The author states that at the only séance he ever attended, "a voice," after informing him that he had that afternoon completed a story ridiculing Spiritualism, asked him if he would not have done better to acquaint himself with the facts. Mr. Kernahan's answer shows his attitude towards truth—"Perhaps so, but I do not feel in the least guilty. All I tried to do was to please and amuse my editor and reader by making the yarn amusing." After this Mr. Kernahan cannot be surprised if in his account of "a strange luminosity, out of which looked a singularly beautiful and sensitive face," he is taken at his own valuation. He states that he was warned at the same séance "never to take part in Spiritualistic matters of any sort again." Given the mentality he manifests, this was very wise and kind advice which he would have done well to follow when he took up his pen to write on the subject. If his account of the events at this séance (pp. 20-23) is to be taken seriously, he saw most convincing phenomena, quite impossible to fake, and can still write: "If Spiritualism be true, one appears to need, after death, the intervention of tables, chairs, planchettes, and the like, to establish spiritual relations"—a sentence in flat contradiction with what he alleges he witnessed. But he is probably only "making the yarn amusing," which he does successfully, though not quite in the way intended. His book is taken up with *obiter dicta*, unsupported by evidence or even by argument: "Spiritualism vulgarises that which is holy, while adding to our knowledge no single word of real help or worth"; "That way lies madness"; "its gross promise of spiritual cigars"; &c., &c.

V. C. D.

* "Spiritualism: A Personal Experience and a Warning," by COULSON KERNAHAN. (Religious Tract Society, 1919, 1/- net.)

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Robert King. November 23rd, Mr. A. Vont Peters.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11, Mr. Percy Street; 6.30, Mr. Percy Street. November 19th, 7.30, Mrs. Mary Gordon.

Lewisham.—The Priory, High-street.—6.30.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address by Mrs. Beaurepaire.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Miss Rotherham. Thursday, 8, Mrs. Brown.

Walthamstow.—342, Hoe-street.—7, Mr. Lund, address and demonstration in spiritual healing.

Peckham.—Lausanne-road.—11.30 and 7, Mrs. Imison. Thursday, 8.15, Mrs. Mary Gordon.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. George Morley.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. Marriott; 6.30, Mr. H. E. Hunt.

Brighton.—Athenaeum Hall.—11.15 and 7, Miss Scatterd, addresses; 3, Lyceum. Wednesday, 8, public meeting.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Neville. 19th, 8.15, Mrs. Orłowski.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Lyceum District Council; 3, Lyceum. Wednesday, 8, Miss George, address and clairvoyance.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—6.30, Mrs. Mary Gordon and Mr. G. Woodward Saunders, at the King's Palace, Wimbledon. 19th, 7.30, Miss Violet Burton. 21st, 7.30, Mrs. Crowder, at the Broadway Hall.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Men's Meeting, Mr. J. Rhoades; 7, Mrs. Cannock. Monday, 7.15, and Tuesday, 3, Mrs. Cannock. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3 p.m.

Holloway.—Grove-dale Hall (near Highgate Tube Station). To-day (Saturday), at 7.15, whist drive. Sunday, 16th, In Memoriam Services for our Arisen Brother and President, Mr. T. O. Todd; 11, Mrs. Mary Gordon; 3, Lyceum; 7, Miss Violet Burton. Wednesday, at 8, Mrs. Alice Jamrach. 23rd, 11, Mr. and Mrs. E. J. Pulham; 7 p.m., to arrange.

SPIRITUALISM IN WORTHING.—Mr. J. J. Goodwin, Leader and Secretary of the Brighton Spiritualist Brotherhood, writes:—"A Branch of the Brotherhood is in course of formation at Worthing, and any friends living in the neighbourhood who are willing to help, or interested, are requested to send in their names to Miss Fearn, 5, Navarino-road, Worthing, or to myself, at 3, Chesham-road, Brighton.

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Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ...	11-30	6-30
*Brixton, 143a, Stockwell Park Road ...		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill ...	11.0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. ...	11-0	3-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Harewood Hall, 96, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earham Hall, Earham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amburst Road ...		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ...		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...		6-30
Lewisham, The Priory, 410, High Street ...		6-30
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NOTES BY THE WAY.

We take for the subject of our leader this week Sir Oliver Lodge's article in the October issue of "The Yale Review." We would like to supplement the citations on the leader page with a few others here as being more profitable than our own disquisitions in this place. Referring to some of the absurd objections raised against psychical communications, Sir Oliver writes:—

Religious people who ought to know better are among the chief sinners. They ought to know better, for as they accept in a vague way the existence of a spiritual world, they have not the excuse of the life-long materialist investigator. They believe, in a sense, in continuity of existence—or so we must suppose—and the only question is, of what nature is the boundary? Is an interchange of ideas, of reception of inspiration, or ascent of petition, possible across the gulf or not? Here, surely, religious people ought to be guided by facts and be willing to listen to evidence. The reasons they give against the possibility of the facts are patently absurd; just as absurd as those given by some mediaeval schoolmen against the existence of Jupiter's satellites when they were discovered by Galileo.

Having cited some of these alleged reasons, (e.g., "By using means of observation other than the unaided eye we are prying into things which are intended to be hid") Sir Oliver continues:—

All these objections are being applied in modern times to communication with the dead. . . . I venture to say that, in the highest sense, the Christian system is not complete without these psychical facts. Every Gospel concludes with incidents of this nature. But they have been left in the twilight of faith or superstition, and have not been contemplated with clear intelligence. If it is left to our day, and to students of science, to bring facts long hidden out into the daylight of scientific knowledge, that is surely a privilege for which we may be thankful. . . . The new knowledge is a bonus conferred upon this day and generation—a sort of reward for the honest labour of the last few centuries in the eager search for truth whithersoever it may lead.

We have italicised the second sentence because of its importance at the present time. It is a droll reflection that the days when the Church was most powerful are spoken of even by Churchmen as the "dark ages." They use the phrase, of course, "without intention"! To-day it seems to be the function of science, in the Divine economy, to illuminate the Church so that the Church in turn may lighten the world.

Professor Hyslop's theory that spirit communicators use what he terms the pictographic method in some of their communications through mediums may be considered as proved by all the facts bearing upon the question, and its statement as a scientific deduction will immensely help the student who is in search of a rationale of mediumistic experiences. Some mediums,

as we know, discern past and future events in pictorial form. It was a special feature of the clairvoyance of "Miss X" (Miss Goodrich Freer) who told us that she frequently saw scenes from the lives of the persons she met delineated in miniature pictures around their heads. "Miss X," as some of our readers may remember, was a lady of more than average intellectual power, an authoress and a musician. But she was also gifted with a strong visualising faculty, akin to that of some famous artists who, after observing a landscape or a sitter for a short time, could so vividly recall their appearance as to be able to paint them from memory. Of one great painter it is told that having commenced a portrait he would go on painting after the sitter had departed, being able to project so vivid a conception of his subject that he could still see the sitter as though actually present. This visualising faculty in a medium or psychic, and its association with "pictorial clairvoyance," as we may call it, is an interesting question. It is suggestive of a faculty whereby the medium may meet the spirit communicator, as it were, half way.

Another notable example of this pictorial clairvoyance was seen in the experiences of the late Mr. Vincent Turvey, author of "The Beginnings of Seership," in which he gave the following description of his clairvoyant impressions:—

At certain times I see a sort of film or ribbon continually moving, as does an endless belt or cinematograph film. This film in colour is of a very, very pale heliotrope, and it seems to vibrate with great velocity. Upon it are numerous little pictures; some appear to be engraved on the film itself, others are like pale blue photographs stuck on the film. The former I have found to refer to past events, the latter to those about to happen. The locality of the event is judged by scenery and climatic heat. I have to estimate dates by the clearness of the picture.

Mr. Turvey, it may be worth recalling, predicted the alliance of England with Japan, the war between Japan and Russia, the victory of Japan, a collision in the English Channel, and numbers of other national and public events, in many cases with minute details. Mr. Turvey was more than a psychic. He was also a medium, through whom spirit communicators gave ample evidence of their independent existence.

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We cull the following letter, with some natural surprise, from the "Daily Mail":—

Sir,—A manifestation of the presence of an Unseen Comforter was given to me on the "Great Silence" Day.

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Suddenly I felt two gentle touches on my arm, and I fancied it was my husband, who thought I had better not go on. However, I persisted with the reading, when the two gentle touches were repeated.

I then turned and asked my husband why he touched me, and to my surprise he said he had not done so.

I exclaimed, "Then it was my boy," and no sooner had I uttered the words than a comforting, peaceful, and happy feeling took possession of my whole being. My tears ceased, and all sense of trouble and doubt was laid to rest. I am quite convinced that my dear boy was allowed to come and comfort me.

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THE WORLD'S NEED OF PSYCHIC PHENOMENA.

Human nature has needed more than aught else those objective manifestations of spirit action which were first recognised as a code of signals in America over sixty years since; those vibrations from "over there," where our beloved dwelt, which have supplied conclusive proof of a state of existence where consciousness, memory, and love are retained by those we call the dead. Surely this was the brightest and most valuable revelation that could reach the souls of men!

We were at sea without a rudder when we first heard the bold assertion by Modern Spiritualism that immortality had been demonstrated. No one could say that the spirit of expectancy was in the air, as was said at the advent of Jesus, nor did we anticipate that knowledge of such import would dawn upon mankind and be accepted through the same faculties with which we observe other matters in our physical life. Less than seventy years have passed, and now we hear of Spiritualism receiving the attention of scientific and scholarly men and women in all lands, some of whom admit that its evidences go far towards solving the great and perplexing question of human immortality; that not all is fraud or delusion, and that there are solid facts which point to a realm of soul or spirit.

The manifestations called spiritual have awakened new thoughts in men's minds, and have helped them to realise that the spiritual marvels of the past were part of Nature's modes of expression; that the discoveries of to-day in the physical realm are as much divine as turning water into wine or walking upon the sea; that the life and power observable in the natural world are but counterparts of the realities of the unseen realm called the spiritual. It seems blasphemous to some minds to link modern spiritual phenomena with those recorded in "Holy Writ," and yet the likeness is so close that all might recognise a relationship. If the miracles related of the past were associated with the name of religion, and had some message for the world, then the present occurrences have a similar mission; not a distant murmuring needing to be sounded through many interpreters, but a clarion note ringing from heart to heart. A modern religious poet intuitively grasped the truth which modern spiritual phenomena demonstrate, when he exclaimed:—

Dare I say
No spirit ever brake the band
That stays him from the native land,
Where first he walked when claspt in clay?

The essential want of modern times has been of a revelation to pierce the darkness of the tomb, so that

No visual shade of someone lost,
But he, the Spirit himself, may come,
Spirit to Spirit, Ghost to Ghost.

There are many expressions in the writings of great thinkers voicing their heartfelt longings for knowledge of that other world to which death is said to be the avenue. Robert Burns asked:—

"Can it be possible that when I resign this frail, feverish being I shall still find myself in conscious existence? Ye venerable sages, is there probability in your conjectures, truth in your stories of another world beyond death, or are they all alike baseless visions and fabricated fables?"

What Burns felt and expressed was no isolated emotion, but one which has found utterance in every quarter. His soul cried out for this evidence to make life more complete; and neither Nature, whom he loved with a full heart, nor the creeds could satisfy his soul-hunger on the question.

The inner spiritual sense, which is sometimes sneered at as a relic of superstition, is to many as real as their physical senses. It has been speaking out from human hearts to God in prayer for "light, more light"; for such light as man's natural faculties might see; and in response has taken place this drawing aside of the veil which reveals our departed. Many have had a feeling that some such knowledge could be found. Dr. Johnson all his life searched for it, and believed in the fugitive stories which were current as to the reappearance of the dead. While making his tour in Scotland he continually sought to interview those persons who were said to have "second" or spirit sight. He did not "tap on coffin lids," as Carlyle says of him, "to look for an authentic ghost," but rather investigated all stories of spirit appearances, believing that beneath them was to be found some basis of fact. He needed, as did Robert Burns and others, the objective evidence to strengthen and give rest to his spiritual nature.

There is little doubt that this craving for information regarding the spiritual world has been universal, though few have cared to express their inner desires lest they might be considered superstitious. Clear-headed, manly thinkers have not been satisfied with what the Church had to offer as evidence of a future life, and though they might feel that no solution could be gained yet the unquiet heart and brain would ever question why this aspect of life should be hidden from view, if it had an actual existence!

It was no doubt a fair dream to contemplate humanity marching into an unknown heavenly realm and plucking its

secret out. Yet few would ever have imagined that through the avenues of sense—by trance, writing and clairvoyance—those we had loved and thought were lost would stand revealed! Though there are some who will not examine the proofs, yet all who have done so with open minds have caught a glimpse of spiritual verities which satisfy all the faculties of their being. One cannot deny that there have been so many natures which were instinctively religious; people who never had to face a doubt, and who lived in an atmosphere which to them, was redolent of spiritual influences. They did not seek to analyse their feelings, their critical faculties were closed; for them to question would have seemed impiety. Doubt to them would have been truly devil-born, for they believed the Holy Ghost spoke to their inner selfhood. The awakening of the intellect was not encouraged lest they might lose the stranger altogether who waited at their gates. To live in the vague was the highest expression of their piety. They would have said they needed not any open manifestations of spirit power; what they believed was sufficient for all their needs. But that this emotional form of religious life will bear the test of all circumstances is doubtful. When we stand by the grave of wife or child the soporific faiths are not enough; the heart will cry out for knowledge to heal the wounds. It longs for

The touch of the vanished hand
And the sound of a voice that is still.

Without spiritual facts which can be cognised by the senses, humanity cannot rely on subjective experiences. The spectre of doubt will cross the pathway, and if there be no open avowal there arises a hidden scepticism which is as real as that expressed by the open scoffer. A clear knowledge of the facts regarding spirit communion would not lessen the glow of inspired feeling, and the sense of the Holy Spirit dwelling within us would not be lost. Were our eyes opened to see and our ears to hear the messengers from beyond there would come to us a rounded joy; a new soul, born with a larger, fuller trust, would spring up when once we reached the kingdom of fact and blended it with our faith, which would then become veritably "the substance of things hoped for and the evidence of things not hitherto seen"! The flesh and the spirit, mind and conscience, heart and soul, would walk side by side, free from conflict, and draw down the fullest trust in the workings of the All-Good!

R. D.

"TO THE GLORIOUS LIVING."

Under the above heading in "The Financial News" of Tuesday, November 11th, appeared a very impressive contribution by E. T. P. on the subject then engaging all hearts. The writer says:—

"By uplifted hearts, in memorial services, and in solemn momentary pause from all the multitudinous activities of life and business, we shall seek to testify that which no words could adequately express, even if we had a Shakespeare to frame them in our noble English tongue.

"But there is one tribute, far more apt than any other, which we can add to the offerings of the day. We must cease to regard our enfranchised brethren as 'dead.' We must abandon the sluggish fatalism which is content to think of them almost as mere shadowy wisps of consciousness, once embodied with us in the comradeship of mart and field and home, but now vanished in the vague and vast unknown. We wrong our immortals when we speak of them, think of them, in that perverse fashion. The pang of our perversity, projected by the innumerable subtle forces that surround us, reaches those gallant spirits in the Land of the Leal, and stirs them into protest against our ignorance and blindness.

"Just behind a veil which we are all destined to pass, hidden only by the incapacity of our physical organs to sense the infinitely finer vibrations of the Unseen World, they live, and love, and wait, and work. They are not dead. It is the words of the ancient seer of Patmos 'They rest from their irksome toils, but their congenial activities follow them.' And Time's majestic and unstaying march will one again link up the broken bonds for all of us when we ourselves pass from the stress of the doing into the peace of the done. The trappings and habiliments of woe, the wailing funeral march, the voiceless agony of reminiscence, are unworthy of an age which knows—or should know—that death is not the end, but the beginning."

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elnes, Herts, acknowledges with thanks the following donations:—Kaye, £1; Mrs. Green, £1.

To me it is such an obvious natural truth, and always has been, that all substances are but varieties of one original substance, that I wonder why science should need to discover such a fact at all. Whatever science discovers, however, will prove nothing "supernatural." That is a misleading word. There is nothing "supernatural." Whatever we discover is natural, though it may be strange to us. Ghosts, if there are ghosts, are quite as natural as living men and women.—ALLEN CLARKE in "The Eternal Question."

"THE CASE AGAINST SPIRITUALISM."*

A REHASH OF ALL THE OLD EXPLODED ARGUMENTS.

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

This is a marvellous book. It is marvellous in its resuscitation of exploded fallacies and antiquated shibboleths. It is even more marvellous in the intellectual cocksureness of the authoress, who ventures upon generalisations which would appal any scientist, though her equipment for their enunciation, so far as any knowledge of Spiritualism is concerned, is of the slenderest. She tells us that with the exception of Dr. Barnes, "none of our leading preachers seems to have grappled with the subject in detail." This is a reproach which hits herself, as well as our leading preachers. For instance, she opens her indictment (p. 31) by informing us that "modern Spiritualism has its roots in necromancy." And then she goes on approvingly to quote a writer who tells of this "abyss" belonging exclusively to the domain of "black magic." This word "black" is always dragged in by the critics of Spiritualism. Yet its very presence is an instance of their ignorance. The medieval alchemists were innocent of Greek. They spoke of "nigromancy"; and their critics, supposing the first component of the word to be the Latin *niger* (black) denounced the "black art." Unfortunately for the critics, ancient and modern, this first element is not the Latin *niger* at all, but the Greek *nekros* (a corpse, or carcase), so that necromancy really means divination from, or by, the carcase. And consequently to assert that Spiritualism "has its roots in necromancy"—that is to say, in corpse-magic—is about on a par with the affirmation that Christianity is based in a denial of Christ, or that gravitation has its roots in the mutual repulsion of all matter, inversely as the square of the distance.

After this unstable foundation has been laid, Jerry Cruncher, the body snatcher (from the "Tale of Two Cities") is held up to our reprobation. His wife, it seems, "looks with horror on the night work of the body snatcher. With even deeper aversion," adds Miss Stoddart, "does the unsophisticated mind turn from those who seek to rend the veil between this world and the next." Does it? Many an "unsophisticated mind" in all ages of the world has drawn unspeakable comfort from those tender words which tell us that "in my Father's house" (behind the veil) are "many resting-places." Some of the more eager spirits, indeed, may not be satisfied with rest. Socrates, towards the end of his noble Apology, tells how he hopes to pass his time in "cross-questioning and examining the inhabitants of that world, like the inhabitants of this, to find out who among them is wise and who is not wise, though he thinks he is. In any case," he adds, "inhabitants of that world do not put people to death for asking questions." Here are two attempts by Christ and Socrates respectively to rend the veil between this world and the next. We wonder how many people, unsophisticated or otherwise, are excited by these efforts into an "even deeper aversion" against Christ and Socrates than they experience at the recital of the body snatching exploits of Jerry Cruncher.

From this evocation of Jerry Cruncher Miss Stoddart passes to Tennyson (p. 35). He, it appears, has lines which "express the feeling of bereaved hearts, even where there was no hope of survival, in lands where Christianity was unknown":—

"Sleep sweetly, tender heart, in peace,
Sleep, holy spirit, blessed soul
While the stars burn, the moons increase,
And the great ages onward roll."

If Miss Stoddart had been a little less disingenuous, she would not have stopped at Tennyson's expression of the "feeling of bereaved hearts . . . in lands where Christianity was unknown." She would have added Tennyson's own view of spirit communion:—

"How pure in heart and sound in head,
With what divine affections bold
Must be the man whose thoughts would hold
An hour's communion with the dead.

In vain shalt thou, or any, call
The spirits from their golden day
Except, like them, thou too canst say,
My spirit is at peace with all."

It is true that the quotation of these lines would have destroyed the value of the Tennysonian testimony which Miss Stoddart cites. And yet it would not have been inconsistent with her illogical method, for on p. 37 she tells us that "the New Testament use of the word 'sleep' ought at least to warn us against meddling with their sacred rest"—the rest, that is to say, of our departed friends. In support of the argument of which this passage forms a part she quotes (p. 36) Christ's saying, "Our friend Lazarus sleepeth: I go that I may awake him out of his sleep." This sleazebag can only be stated, for it defies analysis.

Our authoress is little more fortunate when she ventures on to technical ground. She quotes Sir Oliver Lodge who

(with true scientific openness of mind) advises investigators to "humour" the controls "by taking them at their face value." She adds: "With the utmost respect for so great a scientist, the task of discrimination, we may safely say, lies beyond the capacity of ordinary men and women."

Perhaps it does. But at any rate such "discrimination" is inculcated by an authority whom Miss Stoddart is bound to acknowledge—the writer of the First Epistle of John, whether he was the Apostle or not. He tells us that we are not to believe every spirit, but to examine the spirits, in just the same way as an examiner scrutinises the knowledge and qualifications of a candidate for a degree. The word for "examine" is *dokimazein*. The article "*dokimazein*" in Moulton and Milligan's Vocabulary of the Greek Testament demonstrates that the Spiritualist view of this passage is unreservedly supported from the papyri and other non-literary sources whose discovery is doing so much to elucidate the deeper meaning of the New Testament. If the "task of discrimination . . . lies beyond the capacity of ordinary men and women" it is curious to find its exercise commanded in an epistle intended for general circulation among the "ordinary men and women"—the artisans, domestic servants, and "unprivileged people"—who made up the membership of the early Christian Church.

In plain English, "The Case Against Spiritualism" might be riddled through and through if it were worth while to pursue a task so superfluous. Perhaps Miss Stoddart is at her weakest when she utilises the dangerous weapon of sneer or sarcasm. "The Church," she says, "possesses to-day the gift of clairvoyance, but she exercises it like the Shepherds on bracing mountain tops, not in dark and stifling rooms." If the allusion is to the clairvoyant Shepherds who saw the angel-host on the night of the Nativity, it is singularly infelicitous. The Shepherds were on a plain, not on a "bracing mountain top" at all. But the Bethlehem stable may have been a "dark and stifling room," though inscrutable condescension designed that the Light of the World should enter it through that portal. Into another "dark and stifling room," where the disciples were assembled for fear of the Jews, their risen Lord entered, materialised, and showed His wounded hands and side. The sainted Sister Agnes spent her nurse's career in "dark and stifling rooms"; and yet clairvoyant eyes saw One radiant Form which did not disdain the environment:—

"Down through our crowded lanes and closer air,
O friend, how beautiful thy footsteps were,
When through the fever's waves of fire they trod,
A Form was with thee like the Son of God."

If Miss Stoddart will visit 6, Queen Square on some weekday, or Steinway Hall on a Sunday evening, she will find the psychic faculties brilliantly exercised in surroundings which are neither dark nor stifling.

We spoke of Miss Stoddart's "cocksureness," the invariable concomitant of imperfect knowledge. She says, for instance, of Spiritualism: "There is a harshness and shallowness in its conceptions of the future, except in so far as these are influenced by Christianity." An assertion so wild and so utterly contrary to the facts, recalls the "Quarterly" reviewer's characterisation of "The Origin of Species." It was, he said, "an utterly rotten fabric of guess and speculation." Time judged, long ago, between Darwin and his critic as it will between Spiritualism and its ill-informed opponents. On that point Miss Stoddart has her own misgivings. She reminds us (p. 17) that "expert writers believed twenty years ago that Spiritualism was declining," and apparently they were wrong. Well, Pontius Pilate made a similar mistake; and doubtless Nero thought he had finally crushed a noxious sect when he ordered for execution a red-haired, hook-nosed, handy-legged Spiritualist; but to-day the cross shines triumphantly in the mightiest city of the world over a cathedral dedicated to his victim's name. And perhaps, as the older generation of Spiritualists gradually reinforces the army on the other side, it carries no more gladsome news than the story of the irresistible advance of the new evangel of Spiritualism, the noblest of contemporary contributions to Christian apologetics:—

"Aye, surely, 'neath the Eternal Eyes,
One human joy shall touch the just,
To know their spirits' heirs arise
And lift their purpose from the dust;
The father's passion arms the son,
And the great cause goes on, goes on."

"HOME CIRCLES AND THE CULTIVATION OF PSYCHIC FACULTY" is a neat booklet by Mr. R. A. Bush, President of the Wimbledon Spiritual Mission, compressing into small compass much sound advice for beginners regarding the conduct of circles in the home and the development of psychic powers. It can be obtained at this office, post free, 34d.

THE "GREAT SILENCE."—A Woolwich correspondent who attended a home circle held on the evening of the Anniversary of the Armistice states that one of the spirit guides of the medium told the sitters that that day had been a truly wonderful one in the spirit realms, and that in conceiving and carrying out the idea of two minutes' silent and reverent pause from the ordinary avocations of life our King had unwittingly done more to bring this world into touch with the spirit world than any other human personality had done for generations past.

* By JANE T. STODDART. Hodder and Stoughton (5s. 6d.).

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

SIR OLIVER LODGE ON "DEATH AND AFTER."

"The Yale Review," which in its own words, "aims to present the best American and European thought"—and, we may add, succeeds admirably—contains in its October issue (just received) an article, "Death and After," by Sir Oliver Lodge. The article is worth more than passing notice, and we attempt a summary of its principal points.

Sir Oliver commences by observing that Psychical Research is an inquiry into unusual and unrecognised activities of the human mind, and that "the first thing to establish is a *prima facie* case that there are such faculties, and having got as far as that, the next step is to study their laws and try to make a coherent working hypothesis." The first stage, he considers, has been amply accomplished. Even if nothing but telepathy be regarded as rigorously proved, that in itself suffices to open a new area of knowledge in psychology and science generally.

That mind can operate on mind through the instrumentality of the muscles and the senses is a fact familiar to all, but I venture to say understood by none. A gap in our knowledge occurs at the transition from mind to brain at the generating end, and from brain to brain at the receiving end. The transition or interaction occurs, but the nature of the interaction between mind and brain is an outstanding puzzle.

We commend the reflection to that wearisome school of critics whose formula for all psychical phenomena is "Telepathy," a kind of argument well understood by the ancient philosophers who described it by the phrase *ignotum per ignotius*—an attempt to explain an unknown thing by something still more unknown.

Sir Oliver then deals with the physical process involved in the case of an idea, a thought, or an intention, when having "emerged from the intellect, the emotion, or the will," it "incarnates itself in some cells of the brain." The physiologist can trace its impact down the nerves to the muscles "until it emerges in the movement of extraneous matter coerced into the audible or visible code called language."

An originally mental act thus has to take the curiously inorganic and apparently quite unintelligent form of pulsations in the air or the ether, and in that form to travel to a distance, while the molecular or ethereal movements are received by a sensitive instrument, a tympanum, or a retina; and then, by physical devices which in one case are clearly mechanical and in the other case may be chemical or electrical, certain nerve endings are acted upon, and a stimulus sent to brain centres.

Having thus summarised those methods of communication familiar to us as speech, writing, telegraphy, and other forms of signalling messages, the author shows that telepathy, "if it be what we think it is," omits the intermediate series of physical processes, and seems to imply a direct communication from mind to mind. We have thus more than a hint of the possibility of mind being able to act apart from matter. If this be so then perhaps mind "may outlast matter, and be as effective in its own sphere after the separation as before."

That is where, logically followed, the telepathic theory leads us. The more astute materialists see this and take the safe, if disingenuous, course of denying telepathy altogether, leaving the shallower dialecticians to dispute the path of psychical inquiry with a phrase which in effect concedes the whole position of their opponents.

Proceeding, still cautious and tentative, as befits a researcher along intellectual lines, Sir Oliver says:—

We who remain still associated with matter, and limited by the capacity of our brains, are thereby shut up and iso-

lated from the general psychic universe. We can attend to our daily work, we can converse with those who possess bodies like ourselves, and who understand our code. . . . But conversation with those who have lost their bodily organs is denied to us—they have passed out of our ken. They cannot put matter into motion, they cannot throw the air into vibration: their powers, if they still possess any, can only be to influence us psychically or telepathically, so we should imagine; though perhaps they may be thereby exercising more guidance and giving us more help than we are aware of.

At this point Sir Oliver reaches our own position, and discusses the evidence for mediumistic faculties, of serving in the course of his argument:—

I have no hesitation in saying that the proof to-day is ample that persons with mediumistic faculty exist, and that through use made of their bodily organism, intelligences still existent but discarnate (and, therefore, as it would seem, powerless in the material realm) can still make their presence felt, can still communicate, still exert influence, and still indirectly operate on matter, through the employment of the medium's bodily structure.

All intelligent Spiritualists are aware of this, but it is well to set on record even in these pages a considered statement of this kind. For the serious inquirer—and we are not particularly concerned with inquirers of any other type—it will outweigh columns of frothy rhetoric and a thousand slap-dash verdicts whether from pulpit, Press, or platform.

Sir Oliver illustrates his arguments by reference to two cases well known to many of us in connection with experiments of the Society for Psychical Research—the "Lethe" cases recounted in the twenty-fourth and twenty-fifth volumes of the "Proceedings" of that Society.

He proceeds next to a "working hypothesis" concerning the position of those who may be regarded as still living and active although they have parted with the accustomed bodily mechanism. On the theory of an established communication:—

We may learn that the conditions into which they have entered are more favourable to their development, which is happier and freer than before. We can be told that their affections and powers and memories persist, that these things were part of their permanent personality, and were not essentially connected or limited to the bodily instrument. . . . They may go on to tell us that they have gained a larger comprehension of the possibilities and privileges of existence, and that they look forward to an endless progress into states of being too lofty for them to do more than dimly conceive.

We make bold to say that we not only can learn, but have actually learned, these things which for us are amongst the eternal verities. But as citizens of the world we can well understand that the facts need to be tactfully imparted to some of the more educated (but not necessarily more intelligent) members of the community. We have seen the effect of such fragmentary information as, in shreds and tatters, has already come to the ears of the community. In some quarters it seems to have awakened a spirit of snarling resentment. The reasons are plainly apparent to the eye of discernment, and we need not enlarge upon them, except in one particular. We have long had a dark suspicion that some of our fellow-citizens do not wish to continue a career beyond the flesh, for reasons not remotely connected with the settlement of accounts—the reaping of harvests. But that is by the way. We are debtors to Sir Oliver Lodge for another able and temperate statement of a position too simple to be easily stated simply, or even understood.

WAR AND THE HEROIC DEAD.

The "Star," in a recent article, says of our heroic dead, "The only true way to remember them is to banish the thing that devoured them for ever from the world." It is not enough merely to say of them, in Mr. Lawrence Binyon's fine lines, which the writer of the article quotes:—

"They shall grow not old, as we that are left grow old.
Age shall not weary them, nor the years condemn,
At the going down of the sun and in the morning
We will remember them."

"As the stars that shall be bright when we are dust,
Moving in marches upon the heavenly plain;
As the stars that are starry in the time of our darkness,
To the end, to the end they remain."

FROM THE LIGHTHOUSE WINDOW.

Mrs. de Crespigny presided at a Psychic Dinner given by a number of ladies at the Lyceum Club, Piccadilly, on Monday last. A hundred and twenty guests were present, and the gathering proved a brilliant success. The speakers were Mrs. de Crespigny, Dr. Ellis T. Powell, Lady Glenconner, Count Mijatovich, the author of "I Heard a Voice," Dr. Mansfield Robinson, Dr. Horford, and the Rev. A. R. Crewe (U.S.A.). It was nearly midnight before the proceedings terminated.

We intend to give in our next issue some extracts from the speeches delivered, together with a list of those who were present. A short report of the dinner appeared in the "Morning Post" of the following day.

Sir A. Conan Doyle's meeting in Aberdeen last week drew an audience of 2,500 people to the Music Hall. Sir Arthur, who spoke for ninety minutes without a pause, was listened to eagerly, and every point of his remarks went home.

Sir Arthur, in the course of his address, referred to his first association with Aberdeen, forty years ago, when as a young student he was on his way to join a Peterhead whaler, in which he had spent seven of the happiest years of his life. That he would ever live to address a representative meeting of Aberdeen citizens, he said, would have seemed at that time beyond his wildest dreams.

Sir William Crookes's library was disposed of at a three days' sale last week at Hodgson's Book Auction Rooms, Chancery Lane. The psychic section provoked keen bidding, and high prices were the rule. The most rare book in the collection, an account of Viscount Adare's experiences with D. D. Home, was secured for the Library of the London Spiritualist Alliance. Mr. J. Hewat McKenzie was a prominent bidder, and some volumes were obtained for the Library of the Stead Bureau.

The claims of hypnotism to account for most of the phenomena of Spiritualism were argued by Dr. Alexander Erskine in a debate at the Delphic Club last week. Mr. Ernest Meads upheld the Spiritualistic hypothesis. There was a large attendance, and the utmost interest was displayed. Colonel Roskell presided, and many prominent Spiritualists were present.

"The Spiritualistic medium, in the way that I understand the science," said Dr. Erskine, "is nothing more or less than a highly developed hypnotic subject obeying the law of auto-suggestion, placing himself by his own suggestion in the state of hypnosis, and carrying out with marvellous accuracy all that his subjective mind gives him through telepathy, clairvoyance and clairaudience."

Mr. Meads said they were asked to believe that the subconscious mind could perform miracles, but they had yet to be convinced of that. Among the speakers were Miss F. R. Seatcherd, Dr. G. W. March, Mr. James Coates and the Rev. J. B. Aitken.

An added interest is attached to an article entitled "Dreamland," in the current "Psychic Gazette," by Miss Edith Cross-Buchanan, from the fact that after her death in August last it was found among her papers addressed to our contemporary. Speaking of the journeys of the spirit during sleep, the writer says that where the spirit goes at such times depends much on what thoughts occupy the mind at the time the body sinks to rest. She relates an interesting experiment to help us to act consciously on the other plane.

Let two people, she says, interested in psychic matters, agree to meet in Dreamland, and to say or do something that has not been decided upon on the earth-plane. Next morning let them relate their experiences. After some practice it will be quite easy for them to be conscious and sensible during their stay in the wonderful Land of Dreams. "When we realise that dreams are realities," writes Miss Cross-Buchanan, "and when we learn to work consciously on the other plane or planes, much good can be done and help given."

The Editor of the "Psychic Gazette," commenting on the above-mentioned article, says, "The other world is no new and undiscovered country to our esteemed correspondent for, as we know, she had already frequently explored it."

Sir Oliver Lodge has written to the Rev. Walter Wynn: "I have been looking through your lively and energetic book, 'The Bible and the After-Life.' Undoubtedly the atmosphere of the Bible is saturated with psychic happenings and beliefs. There are plenty of people who accept the letter of Scripture, and these your book will grievously

harry and put to shame. I doubt if they will be persuaded, and their ground will be cut away and their teeth drawn. Your book contains lots of amusing passages, and you smite the Philistines hip and thigh. They deserve all they get. If anyone writes to me and says that the Bible is against psychic manifestations, I shall tell him to read your book, and no further reply will be needed, thank goodness. I hope it will do the more benighted of the parsons good."

Miss Lind-af-Hageby's return from Switzerland, where she has been living the higher life (in a quite literal sense) has been signalled, as might be expected, by a vigorous resumption of her public work in connection with the movement, which she took up immediately on her return. We join in the many cordial welcomes to "Portia," who combines the inspirations gained from her sojourn in the mountains with the acumen and forensic skill that in other days might be derived from a training at Padua.

The attacks in book and newspaper grow in intensity as they diminish in volume. They are marked in some cases by a temper that borders on ferocity. "Hard pounding!" as the Iron Duke remarked to his officers at Waterloo, and we have no doubt which side can pound the hardest.

But the newspapers are by no means unanimous. There are many openly advocating the investigation of psychical facts, and others which, while expressing no decided opinion, show that they regard the matter as one not to be lightly judged. "Anglo-Saxon," writing in the "Eastwood and Kimberley Advertiser," says, amongst other sensible things: "It is no use in these days for any man to deny the existence of spiritual, or rather psychic phenomena, for there are hundreds of well-established cases. Men like Sir Oliver Lodge and other scientific men are not to be taken in every time by fakes. And it is no use arguing that because there have been frauds played off as genuine by unscrupulous men therefore all Spiritualists are frauds. Clergymen and ministers get into divorce courts and other unpleasant places, but no serious person would say that therefore all preachers are immoral and there was nothing in Christianity."

At first we hesitated to quote the above passage; it is so elementary. An intelligent public ought not to need to be told platitudes of this kind. We fear it is not lack of intelligence so much as passion that blinds the minds of so many to such obvious facts. But that is a hopeful reflection also. We should begin to despair of the community if it really consisted of "mostly fools."

The Magic Circle at a recent meeting in London at which they were addressed by Dr. Hadyn Brown (who in the usual way condemned Spiritualism) decided to hold séances of their own for the purpose of investigating psychic phenomena. This is a strange but none-the-less commendable departure for a body which has already on more than one occasion denounced psychic phenomena as mere conjuring tricks and fakes.

Included in the "Living Leaders of Thought," according to the readers of "Great Thoughts," who have been voting on the subject, are Sir Oliver Lodge and Sir Arthur Conan Doyle.

Mr. Charles Roberts relates the following in our contemporary, "The Two Worlds":—"An old friend of mine, one whom I had known for 20 years or more, a man of honour, a confidant of mine, used to spend his annual holiday at a well-known East coast town. He always stayed at one particular house, but upon his last visit, which was some few years ago, the people at this house were full, and my friend was sent to another house, which readily accommodated him and his wife with lodgings. Soon after my two friends had retired to rest they heard footsteps on the stairs, and a sound like the rustling of silk dresses, and immediately afterwards the bedclothes were suddenly snatched off them. My friend (Mr. H. L.) jumped out of bed and looked under it and all about the room, cupboard, and stairs, etc., but nothing could be seen. The people who rented the house said someone had complained about the same thing occurring before. I can, if necessary, give the full name and address of my two friends, Mr. and Mrs. L."

The "Sunday Pictorial" describes a recent afternoon party given in London by Maud Lady Calthorpe, at which Mr. Capper "exposed any number of the tricks of Spiritualists." Prebendary Thicknesse acted as referee, and a grandson of Lord Dartmouth tied knots and so forth, while the Dowager Lady Greville, Lady Magdalene Bulkeley and others looked on. The newspaper neatly expresses its opinion of the gathering in its headline, "Showing Up 'Spiritualists.'"

Miss Elise Emmons tells us that her little volume of verses, "Summer Songs Amongst the Birds," will be followed shortly by a companion volume, "Winter Songs Among the Snows."

THEOSOPHY, HINDU MYSTICISM AND CHRISTIAN SCIENCE.

FOUR REVIEWS BY V. C. DESERTIS.

"Problems of Reconstruction, Being Theosophical Society Convention Lectures by Annie Besant at Delhi, December, 1918." (Theosophical Publishing House, 2/-.)

This little book by a masterful idealist is non-sectarian and non-technical. It treats the problems of reconstruction in India in the natural order of first principles—Religious, Social, Political and Educational. Practically, Education comes first, but true education can be given only by those who have the religious principle from which all right action springs. The authoress sees the principle in that which is common to all the great religions as understood by their best representatives, however much this may be ignored by those who squabble over doctrinal forms. The retrospect over the salient facts of history is clear and cogent but one-sided, and will not always bear analysis, e.g., The Roman Imperial absolutism did not spring from the Roman concept of the Family with an absolute paternal head; such did not exist after primitive times; it was governed by the father according to the *mos majorum* and the Censorship. Mr. Warde Fowler shows that not till the tradition of the *Familia* had practically disappeared, and after the bloody Marian revolution and the equally bloody counter-revolution of Sulla, the strong hand of Augustus was needed to compose the political hatreds provoked by the excesses of both. Moreover the despotic emperors begin with Severus (A.D. 193). Again, it is quite true that a few Moslem emperors of India (Akbar especially) did not rule as autocrats, but their right was nevertheless based on conquest pure and simple, and the liberal quality of their rule disappeared entirely in the eighteenth century. When the British power appeared on the scene, that grew up amid a welter of Moslem absolutisms, Pindharri anarchy, and Mahratta violence. Mrs. Besant draws an ideal without reference to time, but it is not a portrayal of pertinent facts, though what the Asiatic mind produced once, it might produce again. There are some unbalanced statements which push a social ideal far beyond what it will bear, e.g., "The more unpleasant the work, the more unskilled, the better it should be paid, and the shorter should be its hours." As such work is done by those whose development is so low that they can do no other, and as the whole pleasures of such are gross, the practical result would be entirely bad. This unbalanced idealism, preached as a gospel, has highly dangerous consequences. Nevertheless the book gives spiritual root-principles which, in proportion as they are recognised, and tempered by present actualities, must be the basis for durable reconstruction, whether in Asia or in Europe.

"Gauranga and His Gospel," by Mohini Mohan Dhar. (Thacker and Co., Calcutta, 1919.) This booklet of sixty-four pages will be of interest to students of Eastern religions. Its subject is a Hindu "Messiah" and mystic of the sixteenth century. It is well written, and its historical statements may be compared with Mrs. Besant's rosy version of Indian Moslem rule: "Bengal was ruled by an oppressive Mussulman King," whose governors "were as unscrupulous and oppressive as himself." "they were drunkards and dissolute ruffians, and they misused their powers most atrociously. They robbed men, murdered those who incurred their displeasure, and committed gross outrages upon women." Those who are interested in the history of mysticism will find much in this little monograph to compare with the lives of Christian mystics; the self-same principles producing parallel results.

"Man's Life in the Three Worlds," by Annie Besant. (Theosophical Publishing House, ninety-five pages, 1/-.) This is a compendium of Theosophy for beginners. To attempt to criticise it would be to review the whole theosophical position on Reincarnation, and the Asiatic metaphysic. It states: "There are two Divine worlds above our five-fold universe, and below these are the five: the world of Ether, the world of Air, the world of Fire, the world of Water, and the world of Earth . . . through sheaths or skins of these kinds of matter man lives in and contacts these worlds." The whole rests on Hindu and Buddhist Scriptures, and herein is the contrast with Spiritualism, which rests not on any antique records, even those of intuitional wisdom, but on actual experimental facts.

"Christianity and Christian Science," by M. C. Sturge. ("The People's Books" Series. Nelson, 1919.)

It is a pleasure to the reviewer to turn from books which darken counsel with abstruse verbiage to this sane, sensible and just little book. The logical contradictions of Christian Science are shown up with an unsparing hand, but never unkindly, and full justice is done to the spiritual truth which is at the heart of the movement and gives it its hold on many who have found peace and health therein. In Christian Science, as elsewhere, dogma is nearly always mistaken, or a half-truth—it is "the letter" which kills meaning in the endeavour to be precise. All healing is from the spirit, and wherever it is seen (and it has been seen often, both in ancient and modern times) it will be referred,

by those who can weigh evidence, to the same spiritual causes. It is neither exclusive nor sectarian, and cannot be patented by Christian Scientists nor by anyone else.

SPIRITUALISM AND CHRISTIANITY.

SOME ARRESTING TESTIMONY.

Mr. Joseph Clark (Somerset) suggests that we should refer to a remarkable letter on Spiritualism in "The British Weekly" of the 9th ult., from Mr. John Hutcheson, L.R.A.M., organist of Gilcomston Parish Church, Aberdeen, and accordingly we give the following excerpts from it. They may serve as a side-commentary on Jane T. Stoddart's book, "The Case Against Spiritualism":—

I have not forsaken my Church because of my experiences in Christian Spiritualism, but I feel underlying all this inquiry and anxiety on the part of Church people there is something worthy of the Church's serious attention.

May I give you the following facts? In August of this year I was visiting France to see the graves of my sons. On my way home my wife and I called upon a medium in London. She gave an extraordinarily accurate description of our eldest son, who was a lieutenant in the Air Force. In physical form and character we could readily recognise the lad, and her mention of several facts of his home life was very evidential. I inquired of the medium if I could get his name, and she said it was Gordon (correct). She said both grandfathers were with him, and two uncles, giving their Christian names.

The names of two lads who were classmates of my son at Aberdeen Grammar School were also given, who were killed in the war. She further desired us to inform the lady next door to us, who had a son missing, that her son was with him, and the full name of the young man was given.

Our second son, also killed in the Air Force, was revealed to us, giving his name, and loving messages to his little sister, of whom he was very fond (naming her, and that of a lady friend). He said he was often in the old home. Asking for evidence, he informed us of an enlarged photograph of himself, and described a slight defect in the photo. Now this enlargement had never been seen by our second son, as it was not in the house until six months after he had been killed. He also communicated the name of his observer in his machine, who was also killed—a Wiltshire lad—and brought the lad with him. The lad gave a message to my wife to give to his father and mother, which has been sent by us.

Instead of drawing one from religion it has knitted us more to the facts of a risen Christ, and His compassion for sorrowing humanity in allowing these revelations and messages to be sent.

THE FEAR THEOLOGICAL.

Mr. J. Scott Battams writes:—

The admirable leader on "Fear and Fearlessness" (page 356) suggests another kind of fear which may be styled the offspring of doubt. It is often, I believe, a carefully concealed factor in theological polemics, and in the more aggressive attacks on Spiritualism.

The dignitaries of the Church are the natural guardians of its traditions, teachings, and dogmas, and, being for the most part wise and learned men, they must realise that the tide of Spiritualism gathers force and volume, and cannot be stemmed by blank negation, founded too often on lack of firsthand knowledge. They see priests of the Church and great scientists investigating the claims of Spiritualism, sometimes with the open mind, but oftener with frank incredulity, being convinced by the stern logic of facts that these claims cannot be ignored. Hence doubts assail them, and they begin to fear that some cherished dogma may be undermined. It may, therefore, sometimes happen that the most vehement and pontifical assertions are but a measure of the reality of carefully concealed doubts and fears. Nevertheless Spiritualism is not yet so firmly based but that such men may play a useful rôle, as drags or brakes on credulity and superstition.

THOMAS PAINE AND ATHEISM.—Mr. Alfred Russell takes up the cudgels for Thomas Paine. He points out that Paine did believe in a God, but not the "man-made God of the Bible." He was therefore not an atheist. Mr. Russell claims that the arguments of Paine, as also of Colonel Ingersoll, are unanswerable. He adds, "If so-called Christians led half as good a life as both these two men the world would be far better." We give Mr. Russell's statements in fairness, but the matter is rather beside the mark as regards the scope and purposes of this journal.

THE following, sent us by Miss M. D. Lancaster, picture in four striking lines the reverent attitude of the nation on the occasion of the Armistice Anniversary:—

With head bowed low in silent adoration,
Thinking of those not dead, but living still,
A noble band of God's divine creation—
Serving in Higher Realms the Father's will.

A FRAUDULENT MATERIALISING MEDIUM UNMASKED.

GHOSTLY TRAVESTY EXPOSED BY SPIRITUALISTS.

On reading an account of a séance given by Mr. Chambers, appearing in one of the Spiritualist papers, the President and Committee of the Walthamstow Spiritualist Church engaged him for a series of materialising séances to be held at the house of Mr. Murch (the President). My wife and I were invited to attend one of the series, and on Monday last, November 10th, went to the house for that purpose. Two séances had already been held, and although several forms had appeared from the cabinet—which was formed by a curtain being stretched across a corner of the room—a number of the sitters were far from satisfied with the results, and formed the opinion that fraud had occurred. On the occasion of my visit the medium was searched by two of the intending sitters, and the cabinet inspected.

The séance began in the usual manner, and I occupied the seat nearest the cabinet. About twenty minutes elapsed, and a form appeared full length clad in white drapery. I was enabled to handle this without the knowledge of the "form," and discovered that it was composed of muslin. I said nothing of my discovery except to my wife and a lady sitting near to her, both of whom could see the texture of the muslin in the light, which was rather more brilliant than is usual for such séances. Other forms appeared, alleging to be well-known characters. It was seen that the forms had boots on in some cases and stockings feet in others, whilst in all there was a trouser leg rolled up to the knee. At the conclusion of this ghastly travesty I informed the circle of what I had seen, and it was decided to let Mr. Chambers hold the last séance on the following night, after which he was due in Brighton. The next séance was duly held with a fresh lot of sitters, with one or two exceptions, and the first form appeared. On the second form coming out, one of the sitters flashed a strong torch light on it. I rushed forward, and behold! there was Chambers with his coat and waistcoat removed, his boots off, and his trousers turned up to the knee. He had a white cloth suspended from his waist, and a handkerchief on his head, and was shrouded in a quantity of white muslin. On first being discovered he pretended to be under control. In the cabinet was a bottle of scent (he had promised that the spirits would bring flowers), and on the chair were his coat and waistcoat, placed obviously to look like a form. I requested him to sign a confession, which he did, and which is appended.

This is not the first time, by at least five, that this arch humbug has been exposed, and yet he can find in his journeys in the North plenty of dupes. However, London has proven his downfall, and I trust we have seen the last of him.

PERCY R. STREET.

CHAMBERS'S CONFESSION.

I, Christopher Chambers, do hereby confess that I have been guilty of heartless fraud and deceit in the course of a séance held at Mr. Murch's house, 39, Rectory-road, Walthamstow. I dressed myself under cover of the cabinet with muslin cloths and attempted to impersonate the spirits of the loved ones of those attending. I swear by Almighty God I will desist from this imposture and never again seek engagements as a materialising medium. I make and sign this confession of my own free will, and in the presence of these witnesses.—C. CHAMBERS.

Witnesses:—

Percy R. Street (resident Speaker, Reading Spiritual Mission).

Wm. Murch (President, Walthamstow Spiritualist Church).

Joseph Thomas (Vice-President, Walthamstow Spiritualist Church).

Bernard Dewick.

* We print the above account with mixed feelings. We regret bitterly that anyone can be found so destitute of the most elementary notions of honour and decency as to personate the spirit friends of bereaved people, and that so base a practice should be associated, even remotely, with a cause we all hold dear. On the other hand, it is a satisfaction to know that the deception has been unmasked by Spiritualists, whose plain duty and interest it is to have no traffic with, or toleration for, any form of deception and imposture. *Licht*, as its files show, has always been active in keeping the movement clean of all such taint, although in a few cases want of absolute proof of suspected imposture has compelled us to refrain from definite accusation. In this instance, we have the "medium's" own confession that he was "guilty of heartless fraud and deceit." We ask our contemporaries in the Press, who may give further publicity to this exposure, in fairness to record our attitude and to note that the exposure was carried out by Spiritualists, who are sufficiently experienced in their own subject to be able to distinguish between genuine phenomena and bogus imitations.—ED. *Licht*.

SILENCE is the element in which great things fashion themselves together; that at length they may emerge, full formed and majestic into the daylight of Life, which they are thenceforth to rule.—THOS. CARLYLE

THE CHURCH'S DUTY TO SPIRITUALISM.

AN APPEAL TO A CLERGYMAN.

Mr. R. A. Marriott (Exeter) sends us the following copy of a letter he has written to a clergyman deputed by a Church of England Society to give addresses to its various branches:—

In the course of your address you seemed to deplore the fact that the reading of "Raymond" and Conan Doyle's "The New Revelation" was so widespread, so please bear with me if I enter a protest on behalf of the teachings of Spiritualism.

I have been a Churchman all my life, but in spite of my full belief in the resurrection of Christ, the question of individual resurrection and the "when" of it has remained indefinite, whereas the new knowledge explains it, and makes many statements real in the New Testament that I hitherto believed to be allegorical. To me the new confirming revelation has made this life comprehensible, and came as tidings of great joy in the midst of overwhelming sorrow. I am sure that the message is one that will bring solace to hundreds of thousands, and will intensify the spirituality found, as you say, indwelling even with those untaught and irresponsible members who only belong to the Church of England for statistical purposes.

It is entirely a mistake to suppose that any of its teaching is inimical to the spirit of Christ, or that the claims of the Church are weakened thereby. "How strange," says Conan Doyle, "that the Church should attack us for confirming its own doctrine of immortality!"

It is the duty of the Church to absorb Spiritualism rather than to oppose it; to lead it into the right comprehension of the Divinity of Christ, which seems to be the only doctrine that some few Spiritualists are not at one with the Church in accepting, though the higher spirits agree in recognising His headship in the world to come.

So many condemn Spiritualism without investigating it or reading its literature. I feel sure you have not studied it; nor do you know that every notable apostle of the science has begun by opposing it, nor how, time after time, committees have been formed in England and elsewhere with the intention of exploding the "pernicious" doctrine, and have had in the end to recognise that it was true.

I am not given to entering into polemics about religious subjects, but I feel it my duty in this case, because I am certain that this knowledge is going to be the chief influence under God for the regeneration of mankind by reviving the true spirit of Christ and for sweetening the world, which until the war came, was being invaded by a debasing materialism. In one of Berlin's houses of evil repute was written in a prominent place a text to the effect that "Life is short and you will be dead a long time." That devil's creed can never be accepted with this re-birth of revelation and this active communion of saints, and I beseech you to pause before you condemn. Rather I beg of you to learn more about it, so that next year when it comes up for discussion you at least will be prepared with a knowledge enabling you to discriminate between the good in Spiritualism and the evil that is—quite falsely, I think—imputed to it.

The present relation between the Church and this new science has an analogy in the healing of the blind man. The question "How opened he thine eyes?" sinks into insignificance compared with the fact that "whereas I was blind, now I see." I write for thousands like myself, who were sitting in darkness and in the shadow of death, and have seen a Great Light, guiding our feet into the way of peace.

TO THE MEMORY OF MADAME ELIZABETH D'ESPERANCE.

Under the above heading the Baroness von Zedlitz und Neukirch, with whom Madame D'Esperance resided for many years, sends us the following tribute to her memory:—

"For over twenty years Madame D'Esperance was with me as my friend and companion. Her wonderful mediumship gave comfort to my heart and joy to my life.

"For all kindness thou didst give
In the days that are gone by,
Through death's portals O receive
These, my thanks, and last good-bye!

"See, I lay upon thy tomb
Just one wreath of roses white,
Glad that from earth's strife and gloom
Thou hast passed to peace and light."

We have always appreciated very highly the Fellowship Calendars issued by the New Commonwealth Fellowship, and the seventh of the series, "The New Era Calendar for 1920," with its thoroughly "live" quotations from writers and speakers of every age and clime, fully maintains the high character we noted in its predecessors. It can be obtained from the office of the Fellowship (123, Salisbury-square, E.C.4), for 1/6 net, or by post 1/7.

PSYCHIC PHOTOGRAPHY.

In the drama of the Book of Job, Satan the sceptic plays an interesting part; he denies the patriarch's disinterestedness, and suggests certain experiments to test it. Goethe's Mephistopheles—"the spirit who denies"—takes a similar line:—

"What crowds on crowds I've buried—little good—
It but sets circulating fresh young blood.
On they go—on, replenishing, renewing,
It makes me mad to see the work that's doing.
From water, air, earth, germs of life unfold
Thousands in dry and damp, in warm and cold."

Our critics play the same useful part: every proof of psychic action is met by denials; first of the facts, then of the inferences from them; and after each denial comes a fresh outburst of psychic power, thus maintaining the stream of influence which continually affirms truth instead of merely leaving it on record to take or to leave.

I recently visited the Creve circle in company with Dr. Geley, the Director of the Metapsychical Institute of Paris, and on my own marked plates, under my strict supervision—and I can claim long practical experience in photography—there were produced (1) a lady's face, and (2) direct writing in a foreign language unknown to any of the Creve circle.

I have also another plate produced by them, with a certificate from a professional photographer who used his own camera, lens, plates, developer, and dishes, which shows four heads in *positive*, and direct writing in *negative* on the same (lantern size) plate.

There are quoted in Mr. James Coates's book, "Photographing the Invisible," large numbers of similarly certified incidents. These show:—

- (1) That without antecedent knowledge of the sitters, clearly recognizable portraits are produced.
- (2) That writing can be "precipitated," both in the direct and mirror form.
- (3) That the impressions can be produced when the plates are in a sealed packet merely held in the hands of the medium and not exposed in the camera at all.
- (4) That any given plate, say the fourth in a closed packet of twelve, may be affected and not those above or below it.
- (5) That positive and negative images may be produced simultaneously on the same plate.

Granting the useful function of the "spirit who denies," which our intelligent sceptics so admirably fulfil, it might yet be worth while on the other hand to accept the evidence and to reason a little on the phenomena. It must be somewhat trying to the inexhaustible patience with stupidity which is displayed by operators on the other side, to find that no inferences are drawn from these interesting facts; they can furnish the evidence, but not the brains to use it.

Now do not the facts show:—

- (1) That the function of the camera is probably merely to associate the psychic image with the sitters, and so to afford a record of time and place—the psychic forms not being produced in the camera by any refrangible rays, seen or unseen?
- (2) That the writing is final proof of intelligent agency somewhere?
- (3) That the images are not produced by any rays known to science, for they impress a plate through others that they do not affect?
- (4) That the images so impressed are of the nature of "thought-forms," for they are of wholly past actualities?
- (5) That they do not emanate from the conscious minds of the sitters?

Therefore, the first line of experiment indicated seems to be to discover whether under any conditions conscious thought can be impressed in any form upon a sensitive plate.

If our intelligent sceptics would condescend to take a wrinkle from their patron, and would suggest (and carry out) a set of experiments (as in Job's case) their perspicuity might perhaps be employed in an even more useful manner than in pontifical denials which provoke the amusement of those who know the facts and await the discovery of the methods by which they are produced.

V. C. DESERTIS.

BISHOP WELLDON'S OPEN MIND ON SPIRITUALISM.

One of the fairest, most unprejudiced utterances on the subject of Spiritualism which we have yet met with from any Church dignitary was that which fell from the Dean of Durham (Bishop Welldon) in his sermon last Sunday morning in Durham Cathedral. We quote the "Daily Mail" report:—

"Spiritualism in itself," said the Dean, "is not irreligious or un-Christian. If life after death is a dream, then indeed is religion folly, but if the spirit of man survives death it is possible that it may in certain circumstances manifest itself to human eyes, and the spirit may communicate by some means or other with living spirits upon earth."

In the war many had lost their best and dearest, in whom were centred all hopes that made life beautiful and sacred. How could one help asking if it were possible to communicate with them, hoping and praying, and even confidently looking for reunion with them in the spiritual world of death? Those were obstinate questions which could not be forbidden nor ignored, and it was the function of the Church to satisfy them.

"We know that the dead are still living. We know that they have entered upon a larger and better life. But can they tell us anything about that life, even so much as would assure us, by a personal message, that they are still alive?"

"The Church must be ready to accept new truth. She must not say—for it would be as irreligious as unscientific—of any new truth, that it was impossible or incredible. It might be the will of God to reveal new lessons by means of Spiritualism, and if so the Church must not refuse or resist, but must welcome those lessons."

"Whether or not there are appearances after death must rest wholly upon evidence, and I hold that the evidence for them is so considerable, so independent, and so difficult of explanation if it be assumed to be untrustworthy, that the candid mind will yield at least a provisional assent to the theory that such communications as these between the living and the dead are not unworthy of belief among individual Christians or in the Christian Church."

"When I come to Spiritualistic phenomena, I do not feel able to take the same favourable view. I do not condemn, do not reject the alleged phenomena. I say only they are not commended by sufficient evidence to justify me in accepting them as proofs of a new relation between the invisible and the visible worlds."

PIERRE DE RUDDER.

AN AUTHENTIC MIRACLE.

Peter de Rudder was a farm labourer of Jabbeke in Western Flanders. In 1867, at the age of 44, while helping to remove a tree that had been felled by some woodcutters, he met with a serious accident, fracturing both tibia and fibula of one leg. The fracture was a very bad one and his doctor, Dr. Appenaer, of Oudenbourg, after vainly striving for many months to re-unite the bones, at last gave up the case as incurable. Other doctors were consulted, but without any better results, and de Rudder was confined to his bed, suffering excruciating pain until 1875 and without any hope of a cure. To add to his troubles his employer died in 1874, and the small weekly pension allowed him came to an end. A Dr. Van Haestenbergh, moved by pity, but without any hope of benefiting him, used to visit him gratuitously from time to time, but was unable to do anything to alleviate his great sufferings.

At last the poor man, given up by all the doctors, resolved to present himself at the shrine of Our Lady of Lourdes at Oostacker, near Ghent. Dragging himself along on crutches and supported by his wife, he took more than two hours to struggle the three-quarters of a mile to the railway station. The journey was accomplished with great pain and difficulty, but at last he arrived exhausted at the shrine. Helped by his wife, he walked or dragged himself three times round the grotto and sank exhausted on a bench where he prayed for forgiveness of his sins and for a cure that he might support his family. Suddenly all the pain left him. Leaving his crutches he moved unaided through the rows of pilgrims and knelt before the statue of Our Lady. Astonished to find himself on his knees, he cried out: "Oh, my God, where am I?" and walked, cured, three times round the grotto. This was on the 7th of April, 1875. He lived 23 years after this, perfectly restored, and many times made a pilgrimage to Oostacker to give thanks for his cure.

The evidences as regards every incident in this story are so complete as to leave no sort of doubt as to its absolute accuracy. Dr. Van Haestenbergh, who at first refused to believe in the cure, examined the leg and was entirely convinced. The leg was not even shortened, as is often the case when a bad fracture is mended. Dr. Appenaer examined the leg with minute care, and declared it to be like the leg of a child and not that of a man whose limb had been broken. The most careful inquiry was made into all the circumstances of the case before and after the cure, and documents authenticating every detail were drawn up and signed by all the principal people in Jabbeke, who had known de Rudder. A year before he died his legs were radiographed, and thus a clear proof was secured that the bones, which after his death were amputated and are in the possession of the Bishop of Bruges, are authentic. These bones have been examined with wonder by many doctors, including Dr. J. J. A. Sherry, L.R.C.P., Fdin., and Dr. J. J. O'Donnell, L.R.C.P., who agreed that they furnish a unique example of bone unification, there being no callus thickening and none of that shortening which the extensive necrosis preceding the cure would usually have been certain to produce.

The whole of the facts were published in great detail in 1905 in Belgium, and an English abridgment is published at Id. by the Catholic Truth Society, reproducing the radiograms and a portrait of de Rudder standing upright with legs bared in confirmation of the miraculous cure.

TO-MORROW'S SOCIETY MEETINGS.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. A. Vout Peters.
 November 30th, Mrs. Mary Inkpen.
 The London Spiritualist Mission, 13, Pembroke Place, W.2.—11, Mr. Thomas Ella; 6.30, Mr. Ernest Hunt. Wednesday, November 26th, 7.30, Mrs. Annie Brittain.
 Church of Higher Mysticism, 22, Princes-street, Cavendish Square, W.—11.30, Mr. Harold Carpenter; 6.30, Mrs. Fairclough Smith. No afternoon meeting.
 Lewisham.—The Priory, High-street.—6.30.
 Walthamstow.—342, Hoe-street.—7, Mrs. Crowder.
 Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mrs. M. Gordon.
 Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Cox. Thursday, 8, Mrs. Brown.
 Peckham.—Lausanne-road.—3, massed Lyceum session; 7, speakers of the United Lyceum District Council.
 Croydon.—96, High-street.—Services at 11 and 6.30. Members' circle, Thursdays at 8.
 Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Violet Burton; 6.30, Mrs. E. A. Cannon. Wednesday, 7.30, Mr. P. R. Street.
 Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Marriott, addresses; 3, Lyceum. Wednesday, 8, public meeting, Mr. Cramp.
 Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Bloodworth. 27th, 8.15, Mr. and Mrs. Brownjohn.
 Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mr. E. H. Conroy; 3, Lyceum. Wednesday, 8, Miss Violet Burton, address and clairvoyance.
 Wimbledon Spiritualist Mission, 4 and 5, Broadway.—6.30, Mrs. Dorothy Grenside. 26th, 7.30, Mrs. Crowder. Friday, November 28th, 7.30, Mrs. Neville. Psychic healing, apply Mr. Lofts at above address.
 Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, special lecture by Mr. Swainson, "Swedenborg, the Swedish Seer"; 7, address and clairvoyance by Mrs. Alice Jamrach, also Monday, 7.15. Tuesday, 3. Thursday, 7.15, enquirers' meeting. Lyceum every Sunday at 3. Forward Movement see special advertisement.
 Holloway.—Grovevale Hall (near Highgate Tube Station). To-day (Saturday), 7.30, social evening. Sunday, 11, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mr. Alcock Rush, "The Parsons' Panic"; clairvoyance by Mrs. Rush. Wednesday, Mrs. Maunder. Saturday, 7.15, whist drive. 30th, 11, Mr. Thomas Davis; 7, Mr. A. Punter.

OBITUARY.—The secretary of the Tottenham Spiritualist Society reports the transition on the 10th inst., after long and severe suffering, of Mrs. Thomas Browning, a very early member and executive officer of the society. The interment, which was attended by members and friends, took place on the 15th at Southgate, Mr. G. Tayler Gwinn officiating.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ...	11-30	6-30
*Brixton, 143a, Stockwell Park Road ...		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill ...	11-0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. ...	11-30	6-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Harewood Hall, 96, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amburst Road ...		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone ...		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street ...		6-30
Lewisham, The Priory, 410, High Street ...		6-30
*Little Ilford, Third Avenue Corner, Church Road ...		6-30
London Spiritualist Mission, 13, Pembroke Place, Bayswater, W. ...	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1. ...		6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
*Plaistow, Spiritualists' Hall, Bramar Road ...		6-30
*Plumstead, Perseverance Hall, Villas Road ...		7-0
Richmond, Castle Assembly Rooms ...		7-0
*Stratford, Idmiston Road, Forest Lane ...		7-0
*Tottenham, "The Chestnuts," 684, High Road ...		7-0
*Upper Holloway, Grovevale Hall, Grove-dale Road ...	11-15	7-0
*Wimbledon, 4 and 5, Broadway ...		6-30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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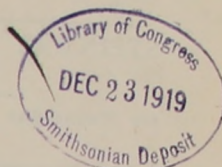
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NOTES BY THE WAY.

There is a story of a perplexed porter at a country railway station who was seen leading a forlorn-looking dog along the platform. The animal had been put off from the guard's van of a train, but, as the porter explained with some bitterness, "This blooming dog's gorn and eaten 'is label, and nobody knows wot to do with 'im." Many of us resent being labelled either religiously or politically, but a label is a rather necessary thing, if we are to be properly classified and give some definite idea of ourselves to our fellow-creatures. And it is not a good thing to eat one's label; it is rather akin, in fact, to swallowing one's own words. There are those who will adopt a label when it is popular, but get rid of it quickly at the first breath of hostile opinion. The term "Spiritualist" has been the cause of many qualms and much heart-searching amongst some of those who have adopted it in the first flush of enthusiasm and then had to face the cold winds of criticism and contempt. They have been sorely tempted to eat their labels, but only a few have succumbed to the temptation. For in all these things it is only a matter of "sitting tight" and holding on. The winds change and the tide never runs all one way. Let us stick to our labels until we have arrived at our destination and they are no longer necessary.

* * * *

In his book on George Bernard Shaw, Mr. G. K. Chesterton tells us how Shaw knew Bradlaugh and "spoke on the platform of that Hall of Science in which very simple and sincere masses of men used to hear with shouts of joy the assurance that they were not immortal." Times have changed a little since then. Such an assurance does not generally carry much comfort or conviction to-day. Not that any of us who try to think precisely know exactly what immortality is. It belongs to the Absolute. We cannot think of it in terms of endless millions of years, since its essential quality is timelessness. But as we have no time for questions entirely beyond the limits of human thought we are content to accept the term "immortality" as implying for all practical purposes the meaning, "survival of physical death." It has been argued that if man can survive this he may well be immune from all further possibilities of extinction. That may be so, and we are content to leave the question there, for to pursue the subject along intellectual lines means only that we get "in endless mazes lost." Immortality in the true sense of the term is a religious and not a scientific matter. The wise scientist is mute in the presence of some things to which his science carries him. We have seen a recent instance in the case of the Einstein theory which awakens strange reflections in the serious student. Even

mathematics conducts to a metaphysical region. Thus the absolute straight line and the true circle are beyond us. There are no such things in the material world. They are abstractions, like the "point" which has no parts and no magnitude. Our attempts at straight lines and circles and points are merely rough approximations to the ideal, just as human survival is an approximation to the ideal of immortality.

* * * *

In "Notes by the Way" in *LIGHT* of the 15th inst. we dealt with some of the questions arising out of the Rev. Tyssul Davis's address, and therefore give the following from Mr. S. De Brath ("V. C. Deseritis") a place here:—

As a worker for Spiritualism may I be permitted to implore readers of *LIGHT* to avoid controversial letters on religious beliefs. Mr. Tyssul Davis is reported like any other speaker, but surely his opinions need not be debited to the account of Spiritualism! As Spiritualists we are concerned, on the popular side, with the experimental proof of survival: the scientific side endeavours to discover how the phenomena are produced and to show that they fit into a rational concept of the world and of our life in it; and the religious side shows that a belief in the life of the spirit implies the duty to live by the laws of the spirit, and is in harmony with the best men of all religions. We need not stop to controvert crudities unless they directly attack one of these three aspects. The origin of the book of Deuteronomy is a detail quite aside from our subject, and those who wish for information upon the point will find Dr. Driver the best guide. All will not agree with his conclusions, but he is always both scholarly and courteous.

Mr. De Brath puts the matter with admirable conciseness. In order to permit some freedom of play we are compelled to allow expressions of opinion on subsidiary matters, arising out of our main theme which is infinitely suggestive. We receive friendly letters from good Spiritualists, who are followers of other religions (the Moslem faith, for instance), and their letters, as well as the fact of our receiving them, are lessons in broadmindedness. None the less are we convinced that early Christianity presents the best and most living examples of the truth of spirit communion.

CURED BY SUGGESTION IN SLEEP.

Cases in which suggestions made to the sub-conscious mind during sleep have borne good fruit in the sleeper's waking life are not unknown among Spiritualists and in New Thought circles, but it is unusual to find one reported in a paper of recognised scientific standing like the "British Medical Journal." A writer in the current issue of that journal tells of the cure of a boy of four years of age who was terrified of motor-cycles. This state of fear was due to the foolish act, about a year before, of a chauffeur, who had told the boy to put his ear to the trumpet of a Klaxon horn, and had then driven home the sounding-rod forcibly. The child used to start up in sleep and cry out. Describing how he effected a cure, the writer says:—

"I sat down by the bedside, laid my hand on his head, and told him that he would not wake up, but that he would hear what I was saying to him. In very simple language I related the original occurrence, and told him that his fear would go, and that he would be able in future to face a motor-cycle without any alarm. I talked in this strain for about ten minutes, repeating my suggestions in slightly varying form, then left the house. His mother soon noticed that the fear had gone; in fact, a few days after the boy told her that he was no longer afraid. He did not know that I had been to see him until she informed him of it. The fear has left him completely, so much so that he will now touch and examine a motor-cycle with interest. I had read that the subconscious mind of a child can be approached during ordinary sleep, and I was glad to have the opportunity of proving it for myself."

TRUMPET SEANCE AT BRISTOL.

A CLERGYMAN AMONG THE SITTERS.

A Trumpet seance held at Bristol by Mrs. Roberts Johnson, of Stockton-on-Tees, is described in detail in the Bristol "Evening Times" (October 14th) by a representative of that newspaper. The following is the account, slightly abridged:

Some twenty persons were present, half of whom had never sat before, while of the others, but two or three had had more than one previous experience. Most of them had never seen the medium; they were representative of the better-educated class of society, and included some six or eight city men, in whom there was not the least suggestion of mystic leanings. They came not as converts, but inquirers.

The seance was held in the drawing-room of a house at Cotham, prepared by the residents themselves. The Lord's Prayer was recited, and then a few hymns sung. Before they had ended the trumpet had risen with a noise as of flight—it was too utterly dark to see it—and one of the sitters, an elderly lady—had been touched.

THE FIRST VOICES.

She replied "Thank you," and immediately a man's deep voice was heard speaking with a pronounced Scottish accent. This, the medium explained, was David, one of her spirit "guides" who made a few commonplace remarks, greeting those who had been to previous sittings, and saying the conditions were good and that there were a number of those on "the other side" who wished to speak and give messages. Immediately after, an elderly man's voice—altogether different—was heard, "I'm John —" (the name of the lady who said she had been touched by the trumpet, and recognised by her as her grandfather), and there followed a conversation between the two perfectly audible to all in the room. It touched entirely on family matters; inquiries for friends on both sides, words of comfort for those yet in the flesh, and some advice. The voice said there were others waiting to speak to the same lady, and there followed a brief conversation in the voice of an old lady (an aunt of the recipient, the message said), and then that of a child—a sister who died in infancy. The child spoke in endearing terms, and ended by kisses that were audible, and that the recipient said she could feel all over her face. In reply to questions, all said they were happy in the other life, and were near to, and helping the person to whom the message was addressed in their daily life.

Then there was silence for a while, some conversation, and the suggestion of more music. This time popular songs were sung, all in the circle participating, and soon the strange sound, as of flight, was heard again, and a young man's voice came through the trumpet joining in the song in a resonant baritone. This was, the medium said, "Billy," her son, who had passed over many years since. He addressed the assembly in a bright humorous way, greeted some who had been present before and exchanged conversation with some in the circle. Again silence fell; there was more singing, this time of popular marching songs, in which three or four men's voices were audible, seemingly coming from the trumpet. Then an elderly clergyman, sitting in the circle, exclaimed, "Thank you, friend." A conversation was begun in the voice of a young man, clear and incisive, yet well modulated. The clergyman asked, "Is that D—?" and the reply came, "Of course, father." There followed a very touching conversation, the boy—an officer who had been killed in the war while yet in his teens—giving kindly messages for his mother, explaining certain misunderstandings, the purport of which was evidently understood by the father, and telling him that he was often present with him, aiding him as best he could in his preaching.

OFTEN IN HIS FATHER'S CHURCH.

"I often go to Church and take some of the boys with me," said the lad. "To what church?" asked the father. "Why, to your church, of course," came the answer. He added that he was as happy as could be expected parted from them in the flesh and he looked forward to meeting them again. "Will it be soon?" was the father's eager answer. "Not yet, I think," was the reply, with an added message and encouragement. "But I must not be selfish, and there are others waiting to speak."

And, so saying "Good-night," the voice ceased, though not before saying a word of thanks to a lady in the room who had first brought to the notice of his father the possibilities of spirit communication.

Silence, more conversation, and then more singing. During a pause, when someone in the circle asked, "What shall we have next?" a voice replied, "Let the great big world keep turning," and when it was taken up a chorus of men's voices joined in. These, said the medium, were soldiers who had passed over and still delighted in the old songs.

Next there came a robust voice, speaking with the strong accent of a Lancashire lad, je-t-ting, yet kindly, bringing news of "the boys." Other messages came for various people in the circle from the aged quavery voice of old people (one of whom gave certain counsel in a business matter, and an explanation of "the skeleton in the family cupboard," re-

lated tactfully, having regard to the presence of strangers) to the voices of young men and children. At length there came silence once more, and though there was more singing, the trumpet did not rise again, but for a moment the Spirit Guide David, speaking now but faintly, said the "forces" were nearly gone. The light was relit, and the audience, after lingering awhile to discuss the happenings, dispersed.

The writer's only experience was a slight sprinkling with water, and the seeing of one or two strange lights hovering in the air—not optical delusions due to staring in the darkness, for when the eyes were turned from them they did not follow in the line of vision, but when the head was turned again in the same direction, there they were once more—explain them as you will.

In the course of the evening the medium also described one or two spirit forms she saw—one that of a soldier, tall and fair, with a bandage around his head, which the clergyman present said answered the description of his son, who had died from head wounds—a fact that could not have been known to the medium, to whom the cleric was a complete stranger.

TRUTH STRANGER THAN FICTION.

We do not pretend to explain the experience, but the supernatural seems the likeliest theory, for even as truth is stranger than fiction, so would a material, mechanical, or trick solution seem more miraculous in its cleverness than that of psychic phenomena.

The charge per person at the sitting was 5/-; the medium for that money had come down from Stockton-on-Tees and spent two days in the city, so that her expenses could barely have been covered; and were the happenings but illusions, they would be worth £500 a week at any music-hall or place of mysteries, such as the Maskelyne and Devant rooms.

IS "SPIRITISM" ANTI-CHRISTIAN?

VIEWS OF BISHOP WELLDON AND SIR A. CONAN DOYLE.

Two letters appeared in the "Daily Mail" of November 19th maintaining that "Spiritism" was anti-Christian, one being from Mr. Coulson Kernahan. To these Bishop Welldon replied in the same paper on the 21st that his position was:

1.—Spiritualism is not in itself irreligious or un-Christian; for the enemy of Christianity, as of all religion, is not Spiritualism, but Materialism.

2.—Spiritualism cannot now be laughed out of court; it rests upon a considerable body of evidence, especially in regard to the appearance of a person's spirit at or about the time of death to his or her living friends; and the evidence deserves to be carefully studied.

3.—The competent students of such evidence are not emotional men and women, but experts scientifically trained in the task of weighing evidence.

Sir Arthur Conan Doyle also replied as follows in the "Daily Mail" of November 24th:—

I observe that Mr. Coulson Kernahan [who stated in a letter to the "Daily Mail" that in Sir Arthur Conan Doyle's new book the Founder of Christianity is described as a medium] is shocked at the idea that Christ and His disciples were psychic in the modern sense. Will you allow me to quote a conversation with Mr. Gladstone, extracted from the interesting book of reminiscences published recently by Mrs. Tweedale?

"Then, quite suddenly, Mr. Gladstone began to prove to us that the old Biblical scribes were convinced Spiritualists. From his intimate knowledge of the Bible he quoted text after text in support of his contention. 'Here He worked no wonders because the people were wanting in faith' he compared to the present-day medium's difficulty in working with sceptics. When Christ asked, 'Who has touched me? Much virtue has passed out of me,' He but spoke as many a modern healer speaks on feeling a loss of power. 'Try the spirits whether they be of God' is what all Spiritualists of to-day should vigorously practise.

"Conan Doyle in his book, 'The New Revelation,' touches upon those facts . . . and I remembered the impressive talk I had so many years ago with Mr. Gladstone. As Conan Doyle truly says, 'The early Christian Church was saturated with Spiritualism.'"

This should reassure Mr. Kernahan, unless he includes Mr. Gladstone also in his heresy-hunt.

THE METAPSYCHIC INSTITUTE.—Mr. S. De Brath ("V. C. Deserts"), whose contributions to psychic literature are so deservedly esteemed, informs us that he has been appointed correspondent in England to the Metapsychic Institute, Paris; the object being to keep the Institute informed of openings which promise useful investigation. The purpose of the Institute is to study, analyse, and combine matters of interest from the metapsychic point of view and to reduce these to complete records. Mr. De Brath (whose address is Melwood, Outlands, Weybridge) is open to receive intimations of any such. One subject to which he draws attention as of special interest at the present moment is psychic photography.

NOT TELEPATHY FROM HUMAN MINDS.

BY THE REV. C. DRAYTON THOMAS.

There is an oft-repeated assertion, rarely, if ever, accompanied by evidence, that what we believe to be communications from spirit friends are nothing but telepathic cross-currents from minds on earth. Our best reply is the production of facts which refuse to be fitted into any credible theory of telepathy from human sources. The accumulation of such evidence will ultimately bring conviction to all open-minded inquirers, and in the meantime it can afford us instruction in many directions. May I offer the following as a contribution:—

A TEST FROM NEXT DAY'S "TIMES."

Sitting with a trance medium on Friday, October 24th, 1919, I was conversing with a relative in spirit life who for nearly two years has been acquiring facility in experiments of a literary type. He told me that in "The Times" for the following day I should find, less than a quarter down the second column of the front page, two names of my Uncle Alfred. I was also told of other words which would be found close by, but postpone reference while describing the result of this first test.

On my way home I called upon a sceptical friend and gave him a copy of my notes; thus securing evidence in case my accuracy were challenged as to dates and hours.

Anyone referring to "The Times" of that Saturday will notice that in the course of an announcement four inches from the top of the second column of the front page there occurs the name *Alfred* and that immediately beneath it is *William*. Although I knew that Alfred's second name commenced with "W" I do not think I ever knew what it stood for, and had to refer to an old collection of family records to discover that his name was Alfred William. It became evident that Communicator knew more about Alfred than I did, as well as having superior knowledge of what the next morning's paper would contain! He told me that he had just come from the newspaper office where he had been selecting his tests from such part of the paper as he found prepared. This is his explanation of knowledge in that direction; that he is Alfred's brother should sufficiently explain his knowledge in the other!

A FAMILY CONNECTION.

The second statement: I was to look close to Alfred's name for that of a family with whom we are connected by marriage. At first sight this seemed to offer a somewhat wide range of choice, but a search down the column revealed but one name which met the case, and this was only three inches from *Alfred*. In none of the columns could another be found; there was but one and that one near *Alfred*, the name of a family with whom we are connected through Alfred's wife.

A CONSPICUOUS NOTICE.

Third statement: Communicator had noticed not far from Alfred's name one announcement which was three or more times longer than the others. Now, the average length was four or five lines, but four inches from *Alfred* was the longest of the page, not less than fifteen lines. All the above tests lie close together, as if a small portion of the paper had been taken and search for suitable tests made within its narrow limits. I have had others from different parts of the paper, but there is usually a clump in one spot. The following incident shows that the scrutiny of this small portion of the paper presents difficulties to a spirit experimenter which only practice can overcome.

A TRANSPARENT ERROR!

The word "horse" was spoken of as having been seen close to the name *Alfred*. I quote the exact statement:—"Quite close to *Alfred* he thought he saw the word 'horse.' It seems an unlikely word to be there, but that was how it seemed to him." It was remarked that he had seen this clairvoyantly. Now, my Communicator usually gets his book reference by what he terms "sensing," but recently he has from time to time attempted what he describes as "clairvoyance for earthly objects." At first this method was inferior in accuracy, but has improved with practice. I, therefore, looked carefully for "horse," but found nothing. In earlier days I should have written this down as failure, but experience has taught me to be cautious in supposing that anything stated by my Communicator lacks foundation in fact, and I remembered how often he had remarked upon the difficulty of telling on which side of the page in a closed book some particular thought he wanted for a test was printed. So I turned to the back of the page, and looked at the spot immediately behind the name *Alfred*. It was a heading in heavy type, "Horses, Carriages, etc." Holding the page to the light, and looking through it one sees that the three words fall one below the other, thus—*Alfred*, *William*, *Horses*.

The above four findings are within four inches of each other, which agrees with the statement that they were close together. A glance at "The Times" for the previous day shows that not a single one of the tests would have been right then. They were only right for the day stated! There

were yet others which I must omit and pass to another sitting; one should be wary of basing too much upon any single experiment. Those my Communicator devises are usually repeated many times over. He always believed in making his foundations strong and broad, and now in his exalted condition adheres to that principle in his work with me.

UNITED NAMES.

On the afternoon of October 10th, 1919, he told me that in "The Times" for the following day his name and mine would be found together, mine coming first. This I was to find "on the first page, second column, and half way down, or nearly so." Next morning one quarter down the column were the names Charles (mine) and John (his) together, mine coming first. (Need I explain that these notices have reference to strangers and not to ourselves? Communicator selects among the names such as serve his purpose.)

He next told me that in the first column and much in line with our two names there would be an address of which both the locality and the town were very familiar to him. I found close to Charles John—indeed parallel in the next column—notice of a birth having taken place at Ventnor, I.W. It was the only address in the column which met the description, and it answered the test to perfection. Communicator had worked in the island, and frequently visited Ventnor on professional duty.

THE NAME LOOS.

He now said he would make "an attempt at clairvoyance on the physical plane," and proceeded to state that close to our names and the address there was a word looking like "Loos." Thinking this too vague for a successful test I asked if the verb "to lose" or the adjective "loose" was meant? The control replied that it was more the name of a town, or possibly a person. I mentally concluded that if this word were there it would prove to be the French Loos, of which one not infrequently heard during the war. To my considerable surprise I found in the notice immediately following our names that a bridegroom living at Loose Court had been married at the Church of All Saints, Loose. This was my first acquaintance with the fact that a Kentish village bears this name. I scarcely think anyone will suppose that the appearance of such a name in the exact spot of a newspaper described on the previous day can be attributed to chance!

CONCLUSIONS.

Nor does it stand alone; it is the seventh of these little tests above described out of the collection given me at two sittings. They may suffice to show that a spirit can bring information which is entirely unknown to either sitter or medium; also unknown to anyone known to them. I shall be interested to learn if any critic would be able to offer a theory suggesting how the staff of "The Times" could telepath to the medium or me at 3 p.m. on Friday such items as the above from the paper they were preparing for the following day. Should any such theory be forthcoming it will have to explain how the tests were presented in forms which required the piecing together of memories relating to our family and items from the morrow's "Times"! I think one is safe in asserting that no person living on earth possessed both those collections of information. But someone evidently knew, and succeeded in blending the two into the above tests. And he has devised this type of experiment as a contribution to the proof that one's friends in spirit life actually come to us and can blend old memories of theirs with information freshly gained for the occasion; thus making a problem which, while easily solved by Spiritualism, makes a puzzle for the telepathy theorists!

SPIRITUALISM AND INSANITY.

The following is taken from the report of a case heard before the Lord Chief Justice last week, where a young man named Harry Gordon Everett asked for damages for wrongful detention in Colney Hatch Asylum.

Plaintiff: Do you recollect trying to draw me when in conversation about Spiritualism?

Dr. Conolly (medical officer at Colney Hatch): I have no recollection of that.

Plaintiff: And were you not annoyed when I said I knew nothing about it?—I don't think so. I simply asked you questions to study the state of your mind.

He who sees the Supreme Lord abiding indifferently in all born beings and perishing not as they perish, does indeed see. —BHAGAVAD GITA.

A PLEA FOR PATIENCE.—A Church of England clergyman writes: "Don't let the past stupidity of the clergy embitter you; remember how the entire medical profession poured scorn on mesmerism in the early nineteenth century, and how this branch of study had to be rediscovered later in this century. So we parsons are not the only stupid people in the world; give us time, patience, and gentle treatment, please, and all will be well."

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THE JUDGMENT.

AN EPISODE FROM THE UNDER WORLD.

SCENE: The Judgment Hall of Rhadamanthus.

CHARACTERS: Rhadamanthus.

A Journalist.

A Medium.

RHADAMANTHUS (*as two lean shades are brought into his presence*): I will take first him who is called the "medium." Let the other stand aside. (*The medium, a thin, sensitive-looking figure steps forward*).

THE MEDIUM: My lord, I plead only for justice.

RHADAMANTHUS: That you shall receive. I have not lost my reputation for equity since the days when I lived in Crete. My records show that you passed a troubled life on earth and suffered much in pursuing honestly a vocation that has little honour or reward amongst mortals. You were harried, slandered and persecuted even by those who should have understood your mission and protected you. You seem to have lived a fairly blameless life—not exactly saintly, perhaps, but with such defects as came of weakness. (*Examining his records*) I see that on two occasions there were little matters of—how shall we put it?—"helping" the manifestations. That is to say, when the power failed you, you fell back on your normal faculties which are not exactly to be described as clairvoyance. In the language of your friends on earth, you were a genuine clairvoyant, but on these two occasions you "faked."

THE MEDIUM: My Lord, it is true. My psychic powers were enfeebled by worry and ill-health. We were short of coal and food, and the rent was in arrears.

RHADAMANTHUS: I understand better than your mortal judges would. After reviewing your life history I think the penalties should be light. Let us say three days in Tartarus, after which I will remit your case to my brother Eacus in the Elysian Fields.

THE MEDIUM: I thank your lordship. You are more merciful than the judges of earth who had no knowledge of these things.

RHADAMANTHUS: Go in peace. (*To his satraps*) Conduct him hence, and bring forward the scribe.

(*The journalist is placed before him and looks round with an air of wonder and perplexity, fumbling with his note-book the while.*)

THE JOURNALIST: I suppose it's all a dream; but what a arousing story it would make for the "Whirligig"!

RHADAMANTHUS: Some dreams, O scribe, are more real than your realest life. You, too, I see, have had a hard time of it on earth. You are almost as lean and careworn a shade as the seer upon whom I have just passed sentence. But weak as he was he was more a master of his life than you, who seem to have been a victim of circumstances throughout. You never faced the world with a disagreeable truth; you wrote always as you were instructed—very docile. You were hurried out of life by hard taskmasters without bowels of compassion. You were generous, free-handed, a good fellow, but not a wise one. You went hungry often. You were always a hack, because of a lamentable weakness of moral fibre. You beheld some of your fellow scribes, wealthy, titled and honoured, and it is to your credit that you never envied them. Reviewing your life, I feel that some compensation is due to you as well as a course of discipline that may tend to strengthen the weaker sides of your character. I propose to send you back to earth, where you will re-appear as what is now known as a

"medium"—we had a different term for it in my earl days.

THE JOURNALIST: A medium! Good heavens, my lord, what compensation is there in that?

RHADAMANTHUS: You lived a famished life in poverty and hard toil. The idea is to give you a life of an entirely different character.

THE JOURNALIST: But, my lord—

RHADAMANTHUS: Be silent, and listen. (*Taking a paper from his records*) You are judged out of your own mouth. I see that in one of the organs of public opinion to which you contributed while on earth you wrote thus:—

Meanwhile mediums continue to flourish and grow fat on the profits of their ghoulish trade. Fêted, courted and flattered by crowds of wealthy society women and fashionable idlers, they may be said to live in clover, giving in return the cheap and fantastic imaginings of their neurotic minds, mixed perhaps with a little thought-reading, or, as it is now called, "telepathy," which seems to amply repay the gullible curiosity of their dupes.

I observe that this deliverance appeared in a journal known as "The Weekly Whirligig," which, I notice, prints on its front page the words: "If you see it in the 'Whirligig' it is so." Is it not so? Are you not being sent back to earth to a life of fatness and ease?

THE JOURNALIST: Oh, my lord, I admit that I wrote the words. I should have known better. I see now, there are real mediums and bogus ones. I meant the bogus ones.

RHADAMANTHUS: But you did not say so. I have pronounced your doom. (*The Pressman flinches. The attendants advance to remove him.*)

THE JOURNALIST: Mercy, my lord! It was a mistake.

RHADAMANTHUS (*coldly*): That is why I am returning you to earth. You will then have an opportunity of correcting it.

D. G.

MAN'S WEAKNESS AND STRENGTH.

It is a curious thing that one may descant with equal fluency and truth either upon man's greatness and nobility or upon his exceeding insignificance. Certainly he must be the object of infinite compassion and tenderest sympathy not only to the All Merciful but also to the elect angels. Limited at some points even below the level of the beasts, harassed and perplexed on every side, he must lie unconscious half his numbered days that his puny powers may be renewed to struggle through his waking hours. Alternately elated and depressed by a word from his fellow worms he is, in the majority of cases, though hosts are moving round him, quite deaf to any voice besides. Decking himself in some poor finery with pathetic pride, he steps forth amid uncounted dangers with a jaunty insouciance, eager to gather the trivial objects which he so much cherishes and which express his rudimentary ideas of beauty and of value. Not knowing whence he comes and doubtful whither he is wending, he goes his way calm and undismayed, planning and scheming to better his condition until some unseen and cowardly foe lays him in the dust. The angels, while looking upon his pretensions with a kind indulgence, must feel some respect for his unflinching courage, and marvel at the heady recklessness of his outrageous indiscretions. He could not be so wicked were there not something noble in his perverted heart, nor fall so low had he not power which might have set him among the stars. Degraded he may become, a ragged poor relation and a criminal to boot, but he comes of a famous stock, the blood of princes is in his veins, and to an angel's eye none is unworthy of assistance and none is wholly vile.

F. FIELDING-OULD.

A WARWICKSHIRE correspondent expresses the hope that so important a centre as Birmingham will not be overlooked in the near future, but will receive some recognition in the form of visits from well-known mediums and speakers on our subject.

TESTIMONIAL TO MR. ALFRED KITSON.—In June last we had to announce the retirement from the secretaryship of the British Lyceum Union of Mr. Alfred Kitson, who was the founder of the Lyceum movement in England, and the Union's first president. It is now proposed to present Mr. Kitson with a testimonial in recognition of his long and devoted labours. Subscriptions for this object may be sent to the treasurer of the Union, Mr. Thomas H. Wright, 10, Victoria-avenue, Sowerby Bridge; the President, Mrs. Alice Hesp, 10, Cross Flats Drive, Beeston, Leeds; or the Secretary, Mr. James Tinker, 34a, Bridge-street, Deansgate, Manchester. It is desirable that contributions should be forwarded early, and the list closed by March 16th.

FROM THE LIGHTHOUSE WINDOW.

Lord and Lady Glenconner, we are informed, are shortly leaving for the United States.

"Mr. Punch's Almanack" for 1920 has reached us, and, as usual, coruscates with humour. In the coloured cartoon, "The Age of Production," there figures Sir Arthur Conan Doyle in the company of three spectres, with the caption: "Sir A. Conan Doyle makes your flesh creep"—which is very funny indeed!

The Rev. Walter Wynn's journal, "The Young Man and Woman," ceases publication in December, but we learn that a new magazine, "The British Man and Woman" (price 1/-) will be issued by the Kingsley Press. Sir Oliver Lodge is contributing to it an exclusive article, "Communion with the Dead: A Caution," and Mr. Wynn will be represented by an article on spirit photography.

Mrs. de Crespigny's capital stories in "The Premier" grow in interest, and her central character, Norton Vyse, seems likely to become known as a psychic Sherlock Holmes. In her last contribution to the "Norton Vyse—Psychic" series, entitled "The Witness in the Wood," she deals with a little explored region of the occult—the transference from an inanimate object to a human sensitive of certain harmful vibrations. These stories by Mrs. de Crespigny deserve to be widely read. They contain many gems of wisdom.

Interest should be aroused by the speculations set forth by Sir A. Conan Doyle in an appendix to his book, "The Vital Message," wherein he deals with the experiments of Dr. Geley, of Paris, regarding materialisation. It is possible also that his views may excite controversy.

Sir Arthur speculates that ectoplasm—the psychic substance given off by the medium—may furnish an explanation both of psychic photographs and of the visions of the clairvoyant seer, though he confesses that he may be mistaking an analogy for an explanation. He adds, however, "I put the theory on record for what it is worth."

Those who are unacquainted with the wonderful work that is being carried on by the Lyceum movement should make a point of being present at the propaganda meeting to be held at South Place Institute on Wednesday, December 3rd, at 7 p.m. Mr. Percy R. Street is to deliver an address on "The Spiritualist Lyceum: Its Educational and Religious Influence," and Mrs. Street will present certificates to successful students. Nurse Graham will give clairvoyance.

"The Mysteries of Life," by Stanley De Brath, M. Inst. C.E., better known to our readers as V. C. Deserts, is a book for the young. But it contains so much of interest and value that we shall have something more to say of it later.

We learn from the Rev. C. L. Tweedale that the second edition of his book, "Man's Survival After Death," will be ready on January 1st.

Mr. Horace Leaf will deliver his well-known lecture on Materialisations at Nottingham on Monday, December 1st. Details will be found in our advertising columns.

The Study Group of the Spiritualists' National Church, Daulby Hall, Liverpool, are interested in the question of the difference between Spiritism and Spiritualism, and Mrs. F. Corson, the Hon. Secretary, appeals to us for enlightenment. Spiritism is a term adopted by Allan Kardec in France, and is frequently used on the Continent as a synonym for Spiritualism. A much fuller meaning has always attached to the term Spiritualism, involving religion, philosophy, and ethics.

The Librarian of the London Spiritualist Alliance desires us to state that Viscount Adare's book on D. D. Home, recently purchased from the library of Sir Wm. Crookes, is not available for circulation.

Sir Ernest Shackleton in his new book, "South," describing his explorations in Weddell Sea and among the ice and snow of the Antarctic mountains, relates a strange experience.

"When I look back on those days," he writes, "I have no doubt that Providence guided us. I know that during that long and racking march of 36 hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us!'"

Letters of congratulation on our action in publishing an account of the exposure of the medium Chambers have reached us. Our account of the affair appeared in several London newspapers.

The "British Weekly," in a review of glowing eulogy of "The Case against Spiritualism," quotes Mr. Frank Podmore as "On the whole the best writer on the subject." The worth of the rest of the long article may be gauged from this sapient judgment.

At the Stead Bureau on Monday afternoon Miss Estelle Stead gave an interesting account of her father's experiments in psychic photography.

The Crewe Circle is to appear at the Stead Bureau early in December, and a ballot of the members has been taken to decide who shall sit for psychic photographs. Mr. Hope is to lecture on this subject with the aid of lantern slides on December 5th and 8th.

Mr. Chapman Cohen, the editor of "The Freethinker," is much disturbed by the present-day cult of the credulous. "Freethinkers," he writes, "realise—apparently they are the chief ones who do realise it—that the creation of a better type of society is ultimately dependent upon the existence of a better type of mind, and of a sanely ordered intelligence. And you cannot be certain that you have done this by merely destroying Christianity. Christianity is only one of the manifestations of a general superstition," and he asks his readers to say in what way does Sir Arthur Conan Doyle "represent a social gain or mark an advance in real culture in having given up the Christian faith for Spiritualism?"

One learns from this amusing piece of self-complacency two hitherto unsuspected facts—first, that there is nothing in heaven or earth undreamt of or unaccounted for by rationalist philosophy and the millennium will set in when that philosophy is universally adopted; and secondly, that Sir Arthur Conan Doyle gave up the Christian faith for Spiritualism. The information will doubtless surprise Sir Arthur, who has hitherto been under the impression that when psychic phenomena first came under his notice he was a convinced materialist.

Mr. Nevil Maskelyne disposed of Spiritualism to his own satisfaction in an address at the Aldwych Club on Tuesday. According to him what is not to be accounted for by hypnotism or telepathy is self-deception.

From our Melbourne contemporary, "The Harbinger of Light," we learn that one of the most prominent figures in the American Rationalist movement, Channing Severance, has declared his conversion to the cause of Spiritualism, and chides his former associates for not accepting the evidence it offers of the continuity of life beyond the grave. "If," says the "Harbinger," "Spiritualism is doing nothing else, it is certainly laying the citadel of Materialism in ruins, and it will only be a matter of a few more years when its overthrow will be complete. Yet there are obtuse and prejudiced Christians who still ask, 'Cui Bono?'"

Now and again we get an inquiry concerning birthday stones, a rather trifling matter comparatively, but not to be dismissed with a sniff of superiority. Here then are the stones of the twelve months: January, garnet; February, amethyst; March, bloodstone; April, diamond; May, emerald; June, agate; July, ruby; August, sardonyx; September, sapphire; October, opal; November, topaz; December, turquoise.

We referred recently to the sermon of the Rev. F. B. Meyer against Spiritualism. Here is a further example of his extraordinary utterances on that occasion:—"The air which envelops our earth swarms with rebellious spirits. God has forbidden them to communicate directly with man and influence him for evil. But they are disobedient, and cannot be restrained by force. They defy God, and in many ways which Scripture indicates they endeavour to divert our race from their allegiance. We are living in an age when these unclean and fallen spirits are making a supreme effort for victory."

PSYCHIC DINNER AT THE LYCEUM CLUB.

A brilliant gathering assembled at the Lyceum Club, Piccadilly, on November 17th, at a psychic dinner organised by Mrs. de Crespigny and other ladies. There were 120 guests. The event is probably unprecedented. Interesting speeches were delivered, and the dinner was in every way a remarkable success.

Mrs. de Crespigny, who presided, said she supposed that most of those present had had communication with the other side. The Direct Voice had always appealed to her as the most reliable form of communication, having in it less of the bias of the medium. She was of opinion that they should not stop at the phenomena of Spiritualism, but should try to obtain the higher revelations. By training and by will power they should endeavour to develop their inner senses. Spiritualism was not a religion (hear, hear), but it showed what fields for exploration were lying around us, separated only by an infinitesimal veil of ether. In conclusion she said that in her experience of Spiritualism she had never had one of the fundamental truths of Christianity contradicted (applause).

Dr. Ellis Powell, in a brief, impressive speech, referred to the eager and strenuous response that was coming from our auxiliaries on the other side. "I believe," he said, "that the whole future of our terrestrial science depends on the help we are going to get from that region. The science of 250 years is being upset precisely on the lines indicated by the unseen operators. Before we are much older the frontier between the two worlds will finally disappear" (cheers).

Count Mijatovich related a number of interesting personal experiences which he considered could not be explained by telepathy.

Lady Glenconner charmed all hearers by her remarks on Folklore. She referred to the truths that may be found in myths.

Dr. Robinson gave an account of experiments apparently of great significance regarding movements of a small cross pivoted on a jewel operated on at a distance by thought or the projection of the astral double.

The author of "I Heard a Voice" deprecated attacks on the Church. He thought the proper way was to work quietly within the Church and show where it was mistaken.

The Rev. A. R. Crewe urged the establishment of schools or circles for inquirers where they might learn of the marvellous powers with which God had endowed mankind.

A vote of thanks to the hostesses of the evening, proposed by Dr. Horsford and briefly acknowledged by Mrs. de Crespigny, closed a wonderfully successful gathering.

Among the hostesses were: Mrs. de Crespigny, Miss Clarissa Miles, Mrs. Smedley, Baroness Barnekowe, Mrs. York Trotter, Miss Cameron, Miss Constance Maud, Miss A. J. Dickinson, Mrs. Roy Batty, Lady Fairbairn, and Madame Naidu.

The guests included: Susan Countess of Malmesbury, Count Cheddo Mijatovich, Lady Glenconner, Lady Muir Mackenzie, Lady Smith Cumming, Dr. and Mrs. Ellis Powell, Miss Felicia Scatcherd, Miss Edith Harper, Colonel and Mrs. Swinburne, Colonel Johnson; the author of "I Heard a Voice," Mrs. Hewitt, Dr. Mansfield Robinson, Mr. Leslie Curnow, Colonel Burt, and Dr. Horsford.

SPIRITUALISM AND ORTHODOXY.

THE REV. TYSSUL DAVIS'S REJOINDER.

With the criticisms of my lecture on the above subject I am delighted. They prove that my words have gone home; and deeply, too. For nice folk need little to stir them to being kind, but much to stir them to being nasty, and to epithet slinging. And my critics must be nice, for they are Spiritualists. And they can't help being nasty sometimes, for they are Anglicans. I have been one myself. And being no longer among those "predestined to be delivered from curse and damnation" but on the other hand a "child of wrath" and not accepting the Catholic faith "cannot be saved" and having done evil must go "into everlasting fire" being a "curious and carnal person" (as evidenced by flippancy and vulgarity) doomed to be "thrust into desperation by the Devil"—being such and such, what would you expect? For these are the dulcet promises held out to heretics like myself by the Anglican theology. Spiritualism tries to cheer me up by affirming something totally different. It bids me trust in the Eternal Goodness, denies everlasting roasting and speaks of a progressive development ever onward and upward; tells of a hopeful destiny for the whole human race; describes love as the ruling principle of the universe and foretells, as the outcome of human experience here and hereafter, a higher type of character, more saintly, more Christ-like, more divine.

Now of these two systems of thought, as different from each other as darkness and light, as hate and love, which is the more reasonable, the more humane, the more in keeping with what the whole world accepts as noble and worthy?

By no stretch of language can these antagonistic philosophies be described in terms of each other. In what sense being who keeps his wrath for ever be thought of as Love? What earthly father, must less an All-Wise Heavenly Father, would require a bloody sacrifice to appease his desire of vengeance? The Anglican theology believes a time and is steeped in the notions of a time when pay were burnt to death as witches, and children were kept for stealing and every new idea led men to the stake. Ptolemaic Astronomy permitted of the idea of a flat earth with a cellar beneath, and a solid firmament above, a throne in which a cruel despot sat glowering, like a giant spider gloating over flies. Ascent into heaven, descent into hell, sitting on the right hand are phrases that belong to that system. But the Copernican system has done that other. Going up twelve hours after another, we go down in quite an opposite direction. There is no solid firmament. And the active, helpful ministry of great White Christ cannot be expressed in any kind of language implying "sitting down." Besides the Lord Christ would not sit near the Cruel Despot; he wouldn't be up with it. He couldn't bear the orthodox believers of day, much less would he bear the savage monster of Anglicanism has enthroned instead of the Father, who whom not a sparrow falleth to the ground.

My superior critics cannot have it both ways. They must choose. They cannot worship Love and Hate; they cannot serve Brimstone and Lavender. Anglicanism is a religion of fear ("craft and subtlety of the devil"), a religion of disease ("no health in us"), a religion of abject, slavish subjection to a tyrannous despot ("Oh Lord, have mercy"; "spare us"; "be not angry with us for ever"; "deliver us from everlasting damnation"—whinnies that would disgrace a Polynesian savage), while on the other hand Spiritualism is a religion of health and happiness, of comfort and solace, of hope and trust, of adoration and love, of service and sacrifice, of beauty and blessedness. And Spiritualism going to modify its gospel to prophesy another things, and escape a sneer at necromancy from a Church Congress? Is it going to sell its glorious birthright in order to win the blessing of a parson whose outlook on life is circumscribed by the 39 Articles?

See what my critics stand for by their own confession. One has given up the dogmas of the Church of England, eternal punishment, resurrection of the body, etc., but still advocates the use of the whines of the Litany in which exploded dogmas shine forth in all their pristine glory. This is the man who asks, forsooth, for "constructive logic." A man who allows his friend to be consigned to everlasting fire without a protest would benefit by a little constructive logic on his own account. Some men have had the "taste" to walk out of the Temple of Rimmon when the infernal fires are being stoked, and one would wish that constructive-logical layman had as much sincerity and spirit of fairness to do the same. Oh, no, he does not believe, he gives his support to the belief. One must not offend the clergy.

"Anglican Psychic" offers as proof of the reliability of her judgment the astounding statement conveyed to her by a rollicking humourist, that Stainton Moses has suffered since he went over such softening of his astral brain that he has gone back on the antiquated, obsolete, bloodstained dogmas of the past, which he spent the best years of his earthly life in exposing. A person who believes in such retrogression will believe anything.

And the "Forty years a Churchwoman" (who could have been greatly helped by even forty hours of Spiritualism) what is one to say of such a chronic case of arrested development? Forty years a Churchwoman and forty years a Spiritualist, with not a jot or tittle of change between seeing that "body" means "spirit." Yes, yes, I once saw it, too. "Matter" is "mind." "Up" is "down"—but was in a fog, and after I had bashed my head against a lamp-post. How will our friend with her quiver full of epithets enjoy the squirming of the heretic in the Spiritualistic-Anglican bonfire as with loud voice she flings across the abyss the pertinent enquiry: "Has it never occurred to him, etc., etc?"

The Editor asks all Spiritualists of all creeds to concentrate on the spiritual nature of man and the universe, but how can those do so who still believe in "the corruption of the nature of every man," and that those "delighted to frame their life according to the light of Nature" are to be "had accursed," and that without the Anglican stamp we shall "endure the severity of God's judgment"? How can we begin to concentrate on the spiritual nature of man and the universe before the lies denying such a nature are removed? Oil on the waters is a very gracious act, but it is vitriol that dissolves the fetters of slavery.

•• We allow the Rev. Tyssul Davis the rejoinder to which he is entitled. But taking a broad view of the position, we recognise that the holding on to more or less obsolete phrases, traditions, and forms is part of our national character, and their continued existence can be taken altogether too seriously. They belong with heraldic pursuivants, the Lord Mayor's Show, the baronet's wig and gown, and many other examples of our racial conservatism. We prefer to treat them indulgently; they are amiable anachronisms.—EDITOR, LIGHT.

MAN'S PLACE IN THE COSMIC ORDER.

HIS CIRCUIT OF BECOMING.

By QUENTOR VITAE.

According to the teachings of the communicators referred to in the previous article, the differentiation of the life of the Infinite Self into unit-selves or unit-atoms, occurs in the innermost central state of our solar system.

Parentage here is a subordinate representation of the principle that functions antecedently there (where, of course, there are no physical organisms). Indeed, there is no law on this outer plane that has not its prototype in the inner planes.

The river or process of life of the Infinite Self, coming from anterior sources, flows to and through the transcendent dual-selves there, as already stated, and some of it is thrown off again by them in the form of sparks or atoms or units of life.

These ultimately descend to the next outer plane, where they again pass through a parentage, passing through the selves there who are on their "ascending" circuit of becoming, and constituted in the degree of life pertaining to that plane.

By this process the descending units take on a circumferential envelope of life in the degree or mode of that plane. This constitutes its nucleus, surrounding the nucleolus that came from the inner central plane.

This process is again repeated on their descent to the inner-personal plane of ascending selves, coming from their life on earth, and another circumference is added in that degree or mode. But how the implicit masculine and feminine aspects inherent in these descending atoms or units of life become separated into two personalities has not been explained. Possibly the passage through personal parentage in the inner personal plane may have some conditioning effect thereon.

The personal units then descend into human parentage (but not together) and thus enter into relation with this external world, through the organism thus constituted and where their inherent self-consciousness unfolds into functioning.

By what law the determination of particular parentage is controlled has not been explained.

It will be seen that, by this process, the inner degrees or modes of life pertaining to the inner planes of this solar system are present in each unit self when it comes here to this earth. But these are enclosed and imprisoned within super-imposed layers of life in more circumferential or lower modes. They are only present as nucleus and nucleolus—that is, they are not unfolded.

Relations, on the other hand, are always external in process, i.e., with the without. So relations can only take place in the mode or degree of life in which the unit is constituted circumferentially and with the equivalent cosmic plane.

As on the ascending circuit of becoming, we shed our outer organism, the next inner degree of life of the self then becomes circumferential and serves as the basis on which relations become established on the equivalent plane.

This is repeated at the second death (astral) when the inner personality becomes constituted and the earth is left behind (passes out of relation) except when related temporarily by a projected life current with a medium here.

The subsequent change is not a death, but a transmutation. Then comes the reuniting or reunion of the two aspects or poles of each unit, coalescing in dual-being; with return to the centre from which they emanated on their pilgrimage outwards; but made in the image of our primordial parents.

All we men and women on this outer earth have gone through our descending circuit, and will begin our ascending circuit when we shed our physical organism at so-called death; and all of us will return ultimately, after passing through the intermediate planes, to the centre from which we were primarily propelled.

The planes or states through which we ascend self-consciously are the same as those through which we descended subconsciously. But this short sketch will show the difficulty that beings in the central states of our solar system are faced with when endeavouring to communicate with us here. For communications to occur, there must be a receiver as well as a transmitter, and the receiver must be in consonance, in unison, in perfect accordance. Yet we have seen that the innermost, central degree of life, which must constitute the receiver for their communications, exists in us only as a nucleolus of our selfhood and is not unfolded. This necessarily conditions transmission, and we pertaining to life cannot be transcended, even by the light beings in that central state.

There is another law bearing on this point which must be mentioned here. Life in subordinate mode or degree cannot ingress or determine or encompass life in an inner higher mode to itself, i.e., transcendent to itself.

Some schools have taught the contrary. But that vision is, nevertheless, not correct. They may develop vision on the astral plane, because that degree is present in man (he sheds it at the second death). But he cannot pass into the central state above referred to, because he

cannot accrete life in that mode or degree by efforts of the personality and unfold that innermost degree. All growth is from the centre, and the centre commands the circumference and not the converse. So man cannot of his own efforts "rise in the planes" and penetrate the central state of this solar system. His projected psychical form would be destroyed.

If a life current was projected from operators acting in that central state, to and through him, that would be a different matter. But he would then be the subject acted on and not the operator, and the claim of the personality would still be invalidated.

The position is, however, more complex than at first appears. The river of life, pertaining to the Infinite Self, that flows to the dual-selves in the central state of this solar system, where we are differentiated therefrom, does not flow to us here immediately, directly, as it does to them. It is mediated to us through intermediate links or relays in the chain of descent—that is, through the spiritual parental-selves in their ascending circuit, through whom we were exteriorised from the inner to the next outer plane in descending outwards, and with whom we remain connected thereby, unbeknown to them and to ourselves.

This mediating entails the conditioning of the life-flow, which becomes converted down to the degree in which the living relay lives, as occurs in a current of electricity which is converted in electrical transformers.

The Infinite Self can only be conditioned by Itself. But as these relays are selves, and are all integral units of the Infinite Self, this conditioning, it will be seen, is "self-conditioning."

So the inflow of the life of the Self does not come to us in the degree or mode pertaining to the central state, but in that of the last link of the chain of its mediation, i.e., in the degree of personality.

In the past, communications from inner states to men on the outer plane of being have only been possible from selves in personal states, because responsiveness in man was only available in that degree. So Deity was consequently presented in their communications as in the personal form, in the religions that have been thus constituted.

But the selves in the central state of our solar system are beginning to communicate to man, and man's conception of Deity will become modified in the future and he will realise that Deity transcends the limitations of personality.

On the other hand, these teachings show that our Parental Angels in the central state of this solar system can project their process of knowing and relate us in our circumferential state, and watch over us who are their children, in their wisdom, love and power, and follow our process of ascent inwards and ultimately receive us on our return to their own state, "made in their own image."

The analogy in the process of becoming as between the macrocosm and the microcosm is striking. It will be observed that there is a circulation of cells within the microcosm, from the centre to the circumference, as there is a circulation of selves within the macrocosm; and when the latter return to their centre, whence they emanated, they radiate life and intelligence through the macrocosm, as the heart and brain do in the microcosm.

If we could imagine a self in which all the cells were selves, we would form some conception of what the Macrocosmic Self must be like. This will illustrate that however modest our function here may be, we are all nevertheless indispensable units in that unity, which would suffer by the loss of any one of its units. There is, indeed, no such thing as destruction of any unit. We all become perfected in the course of our transmutations, and we all find compensation for what we suffer here.

"MAN MAKING" is the striking title of a new book from the pen of Mr. William E. Benton, one of our contributors on the scientific side of psychical research, and formerly a professor at Mason's College, Birmingham (now the Birmingham University). It traces the career of man "from out of the mists to beyond the veil." It is an extraordinarily informative work, and probably unique in that it traces the career of man through his millions of years of earth history into those realms from which to-day we are receiving his messages. We shall give a more extended notice of the book later. Meanwhile we may mention that it is published by Mr. John M. Watkins, at the price of 7/6, and can be obtained from the office of LIGHT, post free 8/-.

"FOURTEEN LETTERS FROM THE BEYOND," by the hand of Mary H. Coats (Kegan Paul) is a wholesome little work on the same lines as many similar communications. Evidential value rests, of course, on the bona fides of the automatist in the first place, and on the quality of the subconsciousness in the second. There seems to be no reason to misdoubt either in the present case. In one of the "letters" a passage occurs which throws some light on the known difficulty of getting names:—"His full name and address he cannot give yet, for a name and address are not a thought," so cannot be conveyed correctly to the brain of a purely inspirational medium." This is useful, and it would be a help to the understanding of many things if it were realised that the fleeting impressions, emotions, prejudices, and similar mental movements that we dignify with the name of thoughts, are not really thoughts at all. For real thought is the building of mental forms.—V. C. D.

SPIRITUALISM AND THE CHURCH CONGRESS.

VERBUM SAPIENTIBUS.

By ELLIS G. ROBERTS, M.A. (Oxon.).

GOWER: *Why, the enemy is loud; you may hear him all night.*

FLUELLEN: *If the enemy is an ass, and a fool, and a prating coxcomb, is it meet, think you, that we should also, look you, be an ass, and a fool, and a prating coxcomb; in your own conscience now?*

GOWER: *I will speak lower.*

FLUELLEN: *I pray you, and beseech you, that you will.*

—King Henry V., Act VI., Scene I.

It is recorded of that excellent Jacobite, the Laird of Drumsneeshin, that, when on a visit to his favourite watering place, he fell into controversy with a partisan of the Hanoverian dynasty. Justly incensed by the sophistries of his opponent, the loyalist paid little attention to his arguments, but "just stude in the middle of the road and swor at large." The Hanoverian marched off the field unscathed, but several maiden ladies residing within earshot of the disputants gave notice to their landladies next morning. The strategy of the laird is evidently not obsolete.

I fully recognise that the Congress speakers were exasperating to the last degree. So are all who dogmatise on matters on which they possess little information. "W. W. G." has hit off the offenders to a nicety. I myself have protested in a more serious spirit. "Orthodox" clerics have solemnly assured the world that Sir Oliver Lodge and Lord Glenconner are the simple dupes of impersonating demons, but the best reply to such rubbish has already been written by the Rev. F. Fielding-Ould, the Rev. Charles Tweedale, and Miss Dallas. "Orthodox" hymnologists have botched Unitarian hymns to suit their own theological conceptions, or even, as I was once informed by a Dean, "out of pure cussedness," but such adaptations have always been regarded by the genuine artist as a very low form of literary petty larceny. I am lost in admiration at the stupendous impudence of the individual who, on the strength of a third-class degree, assails such a historian as Sir A. Conan Doyle. But—there are others. And our admiration for the genius of an opponent should not lead us slavishly to imitate his vices.

Two facts must be recognised. Firstly, theological science is passing through a transformation. So is every other science. The Church must put her house in order. Secondly, reasonable and honourable men are agreed that she shall be allowed a certain amount of latitude during the period of transition, and is to be granted fair-play while she is extricating herself from difficulties for which the present generation is not responsible. This is the significance of the tremendous majority which passed the Enabling Bill through the House of Commons.

Archdeacon Arbuster and the Rev. Athelstan Bosher may be very irritating to non-Christian Spiritualists, but just think what they must be to their own fellow-Churchmen, and their chastisement is best left to those who have suffered most at their hands, and are best acquainted with their weaknesses. I myself have suffered much from the thick-skinned, dull-witted, arrogant, and overbearing Arbuster, pet of the Ecclesiastical Fancy, and am always ready for a fight with him on a fair field with no favour. He is a formidable foe, and can never be beaten by rushing tactics, but there are ways by which he may be made to bite the dust. So, in the homely words of one of Sir A. Conan Doyle's simple heroes of the ring, I ask, "Leave 'im to me, if you want to know 'ow a calf's 'ead should be dressed."

TELEPATHY AND SPIRIT COMMUNICATION.

By F. C. CONSTABLE, M.A.

It is stated in "From the Lighthouse Window" (p. 365) that Dr. Hyslop says of "telepathy" that it is "a word which is supposed to exclude spirits." This touches me closely; for, in "Personality and Telepathy," I essayed to demonstrate that the fact of telepathy proves the existence of man as a spirit. I think Dr. Hyslop refers only to telepathy between the living?

May I state, shortly, the theory which I claim to be a sound one?

1. Man is a spirit, and spirits are in communion one with another. The human subject is this spirit embodied for a passing time in our universe of time and space. We can know nothing (unless in ecstasy) as to this communion for, "If an immortal soul there be within us she must be able to dispense with part of the brain's help while the brain is living, as with the whole of its help when it is dead." (Myers, Proceedings S.P.R., Vol. IV., p. 260.)

2. But the disembodied do communicate with those still embodied. How?

3. The disembodied have power to "project themselves" on to our lower plane of time and space. They have attained full consummation of personality so that to appear to us on our plane they must take on what, following Sir

William Barrett, may be termed a fragment of personality. The disembodied, to communicate with us, must have power to assume our human form, with its limited powers of sight, hearing, and even touch. The body, as Kant has suggested, is not the cause of thought but merely its restrictive condition, so that the disembodied, to communicate with us, must have power to project themselves into the restrictive condition within which we on earth act and think.

4. But the brain, part of the body, is material, as is the immortal soul of man (the spirit) in its transcendence; no longer wants, no longer has, any brain. For communication, then, it must use the brain of someone still embodied.

5. Human experience of ecstasy informs us that communion with the disembodied takes place when we, embodied, can separate our souls from human form; our communion is in spirit with spirit. Human experience informs us that, for communication, spirits must come down to us on earth and use an earthly machine—the brain—for recognition.

Is there one single individual who has experienced ecstasy to be found amongst those who accept the idea that our life, after the dissolution of the body, is practically the same as our life when shut up in the body? Telepathy takes place between the embodied and disembodied. Is "Personality and Telepathy" I assume to prove that telepathy could not be a fact unless man exists as a spirit.

CLAIRVOYANCE AND THE PINEAL GLAND.

Mr. J. O'Connell (Chapel-en-le-Frith) writes:—

Mr. Street's statements in his lecture, reported in your issue of the 8th inst., regarding the function, or rather supposed function, of the pineal gland are extremely interesting, but in spite of his conclusions from actual observations, there appears to be room for doubt. In Chambers' Encyclopedia, Vol. IX., page 628, there is described the "Sphenodon" or "Hatteria," stated to be a "living fossil" and the representative of a distinct and nearly extinct reptilian order, in which, to quote the description, "the pineal body reaches the skin on the top of the head, and retains distinct traces of an eye-like structure—for instance a complex retina." A section of the eye itself is shown in the article. The pineal gland being common to most animals, it is unlikely that its function should vary, as between one animal and another, and appearances seem to point to the certainty that this third and single eye was in the distant ages common to animals generally. Such an eye would certainly be most useful to all animals, man included, and would naturally be in constant use. Which of us has never, at some time or another, wished for such an eye?

Granted that this eye was once possessed by the vertebrate animals, it would be an upward looking eye, in a four-footed animal, and it may be mentioned here that such animals have never apparently got into the habit of looking upwards for possible danger, unless their attention is drawn in an upward direction by a sound. Observe the way cat, as the handiest example of this. It would almost seem as if animals had lost the use of this pineal eye and had never acquired the instinct to look up with their two paired eyes, to make up for the loss of it!

Several points arise from the above. It may be assumed that such an eye would be in constant use, as stated above, and of value to its owner, yet it has apparently atrophied. Set against this the fact that nothing in Nature which is in constant use ever atrophies, and we are up against a problem. Again, if this was an ordinary physical eye, what becomes of the Swedenborg theory regarding the function of the pineal gland? Again, is it possible that the eye was so constructed that it could descry forms and things whose vibrations left the ordinary pair of eyes unaffected? It is fairly certain that all the higher animals are psychic in varying degrees, and the pineal gland is common to all animals—vertebrates—except the lowest. In this connection I would recall Sir A. Conan Doyle's statement that there must have been at some time a direct revelation to man of the other world, and it may have been by this (possibly) psychic eye. It looks rather a bizarre theory, but I give it to our Spiritualist-naturalists for what it is worth.

CHURCH OF HIGHER MYSTICISM.—Mrs. Fairclough Scott presided at the Church of Higher Mysticism, Cavendish square, on Sunday evening. Taking for her subject "The Hour of Need," the speaker delivered an earnest and helpful address. There was a good attendance, and the proportion of the service added considerably to the harmony of the meeting.

MR. H. GAPPER (Portsmouth) writes that he fully endorses a recent statement in LIGHT that spirituality and psychism are by no means synonymous, and remarks on the vast gulf in evolution which separates the two. We quite agree that they are not to be confused, but we see no "vast gulfs" between things—the natural, the psychical, the spiritual. Spirit enfolds, and will in the end reconcile and unite all these apparent differences.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Mary Inkpen. Dec. 7th, Miss McCreddie.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Ernest Hunt; 6.30, Mr. Percy Beard.

Church of Higher Mysticism, 22, Princes-street, Cavendish Square, W.—11.30 and 6.30, Mrs. Fairclough Smith. No afternoon meeting.

Croydon.—96, High-street.—11, Mr. P. O. Scholey; 6.30, Mr. Woodford Saunders.

Lewisham.—The Priory, High-street.—6.30, Miss Violet Burton.

Walthamstow.—342, Hoe-street.—7, Mr. Humphries, address and clairvoyance.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mrs. Maskell, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Thursday, 8, Mrs. Stevens.

Peckham.—Lausanne-road.—7, Mrs. Cannock, address and clairvoyance. Dec. 7th, Mr. and Mrs. A. T. Connor.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. G. T. Brown; 6.30, Mrs. Joy Snell. Dec. 7th, 6.30, Mr. A. Vout Peters.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Miss Lind-af-Hageby. December 4th, 8.15, Mr. Horace Leaf.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mr. Geo. Prior; 3, Lyceum. Wednesday, Dec. 3rd, 8, Mrs. Crowder, address and clairvoyance.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—6.30, Mdme de Beaurepaire. Dec. 3rd, Mrs. Clara Irwin.

Psychic healing, apply Mr. Lofts at above address.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Jennie Walker, addresses and descriptions; 3, Lyceum. Tuesday, 8, public meeting, Mrs. J. Walker. Wednesday, at 8, Lantern Lecture, "The Wondrous Advent of Modern Spiritualism," Mrs. J. Walker.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Bloodworth. Monday, 7.15, and Tuesday, 3, Mrs. Bloodworth. Thursday, 7.15, enquirers' meeting.

Lyceum every Sunday at 3. Forward Movement see special advertisement.

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